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H J Morgan Esq

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The Ottawa
Church of England
Magazine.

DECEMBER, 1894.

50 Cents per Annum.

Single Copy 5 Cents.

OTTAWA

Church of England Magazine.

Calendar for December, 1894.

December	2—1st Sunday in Advent.
	9—2nd “ “
	16—3rd “ “
	19—Ember Day.
	21—St. Thomas, Apostle and Martyr. Ember Day.
	22—“ “
	23—4th Sunday in Advent.
	25—Christmas Day.
	26—St. Stephen, Martyr.
	27—St. John, Apostle and Evangelist.
	28—Innocents' Day.
	30—1st Sunday after Christmas.
January	1—Circumcision of our Lord.

EDITORS—Rev. H. POLLARD, Park Avenue.
Mr. J. F. ORDE, Carleton Chambers.

SECRETARY-TREASURER—Miss MAKINSON, 42 Florence St.
who will supply the magazine and receive the subscrip-
tions, and to whom notices of change of address should
be sent.

ASSISTANT-SECRETARY—Miss BAKER, 5 Arthur Street.

CHANGE OF ADDRESS.—Will subscribers please notify
Miss MAKINSON, 42 Florence St., of any change in their
residence.

Clerical Visitations.

PROTESTANT HOSPITAL.—The Clergy visit in turn each
week.

CHILDREN'S HOSPITAL AND CONVALESCENT HOME.—
The Clergy in turn.

NORMAL SCHOOL.—The Religious Instruction Class every
Friday during the session, Rev. H. Pollard.

GAOL.—Rev. J. J. Bogert.

HOME FOR FRIENDLESS WOMEN.—The Ven. Archdeacon
Lauder.

PROTESTANT ORPHANS' HOME.—Rev. J. M. Snowdon.

HOME FOR THE AGED.—Rev. T. Bailey.

GIRLS FRIENDLY SOCIETY.—Rev. H. Pollard.

LOCAL PARISH NOTES.

The elder girls of St. John's Sunday School have
formed themselves into a "Charity Band." They
search out cases where clothing is needed, and set
to work to supply the need. It is a good sign to
see young people of their own accord asking for
work among God's poor.

St. John's Ladies' Benevolent Society has started
work for the winter. The officers are the same as
before: President, Mrs. Pollard; Vice-Presidents,
Mrs. Grist, Mrs. Peden; Treasurer, Mrs. Egan;
Secretary, Mrs. Pollard (*pro tem*). They will meet
every Monday morning from 10 to 12 to sew for
the poor. The cash account shows a deficit of
some \$30 from last season, so that a good many
contributions will be needed to carry on the work
during the winter.

The talent scheme is progressing in St. John's,
and whilst the gentlemen are asking what they can
do, the answer is found when the ladies apply to
them to buy what their busy fingers have made.

The Scandinavians hold service every Sunday in
St. John's School Hall.

EPISCOPAL ENDOWMENT FUND.

At the Synod Committee meetings in November
the Mission Fund was found to be getting into a
more satisfactory condition, although the debt is
not entirely paid off. The missionary meetings
will be arranged by the Rural Deans for their own
Deanery, and usually by mutual exchange—not of
pulpits!—but of preachers. In Carleton County
and Ottawa City the meetings will be held on
Sunday, January 20th.

When the Ottawa Episcopal Endowment Fund
Committee met, they acted on the advice given
them, and appointed a committee for the purpose
of finding permanent investments for the amount
already collected. The committee consists of the
Ven. Archdeacon Lauder, Rev. Messrs. Pollard,
Bogert and Hanington, and Messrs. W. H. Rowley,
A. Code, J. Bishop, J. F. Orde, and the Treasurer,
Mr. W. L. Marler. Mr. Hanington reported
that he had raised the required amount, except
about \$4,000, half of which he hoped to get from
Ottawa, and half from the country parishes.

WOMAN'S AUXILIARY.

The Rev. Mr. Pollard favoured the Woman's
Auxiliary with a visit, at its regular meeting on
Tuesday, November 27th, bringing with him the
Rev. Mr. Hinchcliffe of the Piegan Reserve, near
Fort McLeod N.W.T., and his Indian boy Jack.
Mr. Pollard opened the meeting, and introduced
Mr. Hinchcliffe, who gave a brief address, and
explained that Jack was the first converted
baptized Christian on the reserve. His time was
very limited, as he was leaving for England on the
evening train, taking Jack with him, so that he was
unable to stay as long as he could wish. The out-
fit of clothing for one year, provided by the different
parishes, for the Indian girl Tilly, at Emmanuel
College, Prince Albert, was exhibited, and a very
comfortable outfit it proved to be.

The Dorcas Secretary read a letter received from Miss Brown, acknowledging the receipt of a bale of goods sent since last meeting, and thanking all who had contributed towards it. Eight new members were reported from Christ Church parish, and one from St. George's.

Mrs. Tilton gave an interesting account of mission work in South America and New Mexico.

Subjects for reading and prayer for December, "Our Own Diocese" and "Corea." The next monthly meeting will be held on Thursday, December 27th, Tuesday of that week being Christmas Day.

G. F. S. NOTES.

We would remind our friends that in accordance with custom, our January meeting will be our annual Christmas social, to which each member is privileged to bring a friend. We hope to have our usual bright meeting with admission of new members, refreshments, music, and ten minute's lecture, and all who have made presents for our two mission Christmas trees, are asked to bring their gifts to this meeting on the 3rd January.

The closing of the Church of England school in Albert St., will take place about the 20th of the month. There will be an exhibition and sale of work done by the pupils during the term, followed by a distribution of prizes, and some recitations and music by the pupils.

BROTHERHOOD OF ST. ANDREW.

In accordance with a previous resolution, the members of the local chapters attended Holy Communion at St. Barnabas' Church on Sunday, Nov. 11th, at 8 a. m. The attendance was not as good as it should have been.

On Thursday, November 15th, a joint chapter meeting was held in St. Barnabas' Church, which was fairly well attended by members of all the local chapters, including that of Christ Church, Aylmer.

After a short service of prayer and hymns, addresses were delivered by Mr. A. N. McNeil, of St. James' (Hull), on "A Brotherhood Man on His Vacation," and by Mr. J. F. Orde, of Christ Church, on "The Motive which should Underlie our Work."

On St. Andrew's Day the local Brotherhood received Holy Communion in a body at St. George's Church at 7.30 a. m. At 8 o'clock in the evening a united Brotherhood service was held in St. George's Church, at which there was a large congregation of the Brotherhood and others. The service was a most hearty and inspiring one, the singing being particularly so. The Rev. G. Osborne Troop, of St. Martin's Church, Montreal, preached a powerful and telling sermon from Rev., ch. 21, vs: vii and viii. After the service a meeting of the Brotherhood was held in the Vestry, when Mr. Troop delivered a very impressive address, and the members of the Brotherhood were given an opportunity of meeting him personally.

Preparations for the Woodstock convention, which will be held sometime in February, are being made. It is to be hoped a large contingent of Ottawa men may be able to attend

SUNDAY SCHOOL TEACHERS' ASSOCIATION.

The regular monthly meeting of the Anglican Sunday School Teachers' Association was held in St. John's Hall on Monday, Dec. 3rd. There was a very good attendance of teachers, and also the Rev. Messrs. Bogart, Pollard, Hodgins and Loucks. After prayers the election of officers, which had been postponed from the previous meeting, was proceeded with, resulting in the election of Mr. J. F. Orde as President, and Miss Whiteaves as Secretary-Treasurer. The Rev. George Bousfield, of Holy Trinity, Billings Bridge, had prepared a paper on "The Translation of the Bible," but was unable to be present through illness. The Rev. H. Pollard kindly read the paper, which proved a most interesting and useful one, and full of valuable information regarding the various translations of the Scriptures. The Rev. F. B. Hodgins continued his course of instruction on St. Paul's Epistle to the Ephesians.

CHURCH SERVICES.

CHRIST CHURCH.

VEN. ARCHDEACON LAUDER, REV. WALTER M. LOUCKS.

Sunday—11 a. m. ; 7 p. m. Daily, 10 a. m. and 5.15 p. m.
 Sunday School, 2.30 p. m.
 Holy Communion, every Sunday 8 a. m. ; first and third Sunday, 11 a. m. ; Holy days, 10 a. m.
 Baptisms, morning service, second Sunday in month.

ST. ALBAN'S CHURCH.

REV. J. J. BOGERT, M.A., R.D., Wilbrod St.

Sunday—11 a. m., 7 p. m. Daily, 9.30 a. m. and 5.30 p. m., except Wednesday, 8.30 p. m.
 Holy Communion—Every Sunday, 8 a. m. ; first, third and fifth Sunday, 11 a. m. Holy days, 9.30 a. m.
 Women's Guild, Monday, 10 a. m.
 Children's Church Missionary Guild, Friday, 4 p. m.

ST. JOHN THE EVANGELIST, PARK AVENUE.

REV. H. POLLARD, R.D., REV. A. W. MACKAY.

Sunday—11 a. m., 7 p. m. *Holy Days*—11 a. m.
Fridays—7.30 p. m., followed by choir practice.
 Sunday School and Bible Classes, 3 p. m.
 Holy Communion, 8.15 a. m. ; 1st and 3rd Sundays, 11 a. m.
 St. Andrew's Brotherhood—Friday, 8.15 p. m.
 Band of Hope and Mercy—2nd and 4th Wed., 7.30 p. m.
 Children's Church Missionary Guild—Wednesday, 4 p. m.
 Church of England Temperance Society—3rd Wed. 8 p. m.

ANGLESEA SQUARE MISSION HALL.

Sunday School, 3 p. m. ; Mission Service, 4.30 p. m.
 Bible Class—Thursday, 7.30 p. m. Boys Club, 8 p. m.

ST. BARTHOLOMEW'S, NEW EDINBURGH.

REV. E. A. W. HANINGTON, REV. T. AUSTIN SMITH.

Sunday—11 a. m. ; 7 p. m. *Friday*—7.30 p. m.
 Sunday School and Bible Class, 2.30 p. m.
 Holy Communion, Sunday 8 a. m. ; 1st Sunday 11 a. m.
 Women's Guild, Friday, 3 p. m.

ST. MARGARET'S CHURCH, JANEVILLE.

Sunday—3 p. m. and 7 p. m.
 Holy Communion, last Sunday in month, 9.30 a. m.

ST. GEORGE'S CHURCH.

REV. J. M. SNOWDON, REV. F. B. HODGINS.

Sunday—11 a. m. ; 7 p. m.
 Sunday School, 2.45 p. m. ; Bible classes, 3 p. m.
 Holy Communion, first and third Sunday in the month, 11 a. m. ; other Sundays, 8.30 a. m.

ST. LUKE'S, BELL STREET.

REV. T. GARRETT, B.A.

Sunday—11 a. m. ; 7 p. m. Children's Service, 10 a. m.
 Sunday School, 2.30 p. m. Bible Class, Friday, 7.30 p. m.
 Holy Communion, 8 a. m. ; 1st and 3rd Sunday, 11 a. m.
Holy Days—11 a. m. ; 7.30 p. m.

GRACE CHURCH, ELGIN STREET.

REV. J. F. GORMAN.

Sunday—11 a. m. ; 7 p. m.
 Sunday School and Bible Class, 3 p. m.
 Holy Com., 1st and 3rd, 11 a. m. Other Sundays, 8 a. m.
 Woman's Bible Class, Friday, 4 p. m.
 Ladies' Guild, first Tuesday at 3 p. m.

ST. BARNABAS' CHURCH.

REV. T. BAILEY, Metcalfe street.

Sunday—11 a. m. ; 7 p. m. *Friday*, 7.30 p. m.
 Children's Service 3.30 p. m., first Sunday in month.
 Sunday School, 2.40 p. m. ; Bible Class, 4 p. m.
 Holy Communion—1st and 3rd Sunday, 8 a. m. ; 2nd and 4th at 11 a. m.
Holy Days—Martins and H. C. 8 a. m. ; Evensong, 7 p. m.
 Guild of St. Barnabas, first Tuesday in each month.

HOLY TRINITY, OTTAWA EAST.

Sunday—11 a. m. ; 4.30 p. m. Sunday School, 3 p. m.
 Children's Service 3.30 p. m., third Sunday in month.
 Holy Communion—First Sunday in month, 11 a. m.

ST. JAMES' CHURCH, HULL.

REV. F. R. SMITH, HULL.

Sunday—11 a. m. ; 7 p. m. *Friday*—7.30 p. m.
 Sunday School, 3 p. m.
 Holy Communion, 1st and 3rd in month, 11 a. m.
 Baptism at any service, or 2.30 p. m. and 4 p. m. Sunday.

BELL'S CORNERS.

REV. A. H. WHALLEY.

	Hazledean.	Fallowfield	Bell's Corners.
1st Sunday....	11 a. m.	3 p. m.	7 p. m.
2nd ".....	3 p. m.	7 p. m.	11 a. m.
3rd ".....	7 p. m.	11 a. m.	3 p. m.
4th ".....	11 a. m.	3 p. m.	7 p. m.

Wednesday, Hazledean, 7 p. m.
Friday and Holy days, Bell's Corners, 7 p. m.
 Holy Communion every Sunday 11 a. m.

NEPEAN MISSION.

REV. W. H. GREEN.

Sunday—St. Matthias, Hintonburg, 8 a. m., 11 a. m. and 7 p. m. All Saints, Birchton, every Sunday. St. John's, Merrivale, every Sunday.

GLOUCESTER MISSION.

TRINITY CHURCH, BILLINGS' BRIDGE.—*Sunday*, 11 a. m. and 7 p. m.
 Sunday School, 9.30 a. m.

ST. JAMES', COWAN'S.—Every Sunday, 11 a. m.

NAVAN MISSION.

REV. J. F. FRASER.

	Navan.	Cumberland.	Blackburn.
1st Sunday.....	10.30 a. m.	3 p. m.	7 p. m.
2nd ".....	7 p. m.	3 p. m.	10.30 a. m.
3rd ".....	7 p. m.	10.30 a. m.	3 p. m.
4th ".....	10.30 a. m. and 7 p. m.	3 p. m.

Thursday, Blackburn, 8.30 p. m.
Friday, Navan, 7 p. m.
 Holy Communion, 1st 2nd and 3rd Sundays, 10.30 a. m.

NORTH GOWER AND MARLBOROUGH.

REV. I. J. CHRISTIE.

HOLY TRINITY, NORTH GOWER.—*Sunday*, 10.30 a. m. and 7 p. m. *Friday*, 7.30 p. m., and choir practice.
 Sunday School, 2.30 p. m.

ST. JOHN BAPTIST, MARLBOROUGH.—*Sunday*, 3 p. m. *Thursday*, 7 p. m., and choir practice.

Holy Communion—1st Sunday, North Gower ; 2nd Sunday, Marlborough.

THE CANADIAN CHURCH MAGAZINE

• • ANB MISSION NEWS • •

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No. 102.

HISTORICAL SKETCHES.

No. 102.—WESTERN EQUATORIAL AFRICA.

There is no sadder page in missionary history than the short and simple record of the episcopate of Bishop Hill, the successor of Bishop Crowther in Western Equatorial Africa. On St. Peter's Day, June 29th, 1893, his consecration, together with that of his two native assistants, took place in St. Paul's Cathedral, at the same time that Bishop Sheepshanks was consecrated to the see of Norwich. Five months after his consecration—months spent in

visiting all parts of England "to call forth in every place the prayerful sympathy of the Lord's people," says the C.M.S. report—Bishop Hill, accompanied by a large party of recruits for Sierra Leone, Yoruba, and the Niger, sailed on November 22nd, and arrived at Lagos on December 13, 1893. On Christmas eve he held a confirmation service, and on Christmas morning and again on Sunday morning he preached at Christ Church. On January 1st he became ill with fever, and on the afternoon of January 5th he died. Mrs. Hill, who took the fever on the same day as her husband, suffered with him during the four days, and then, just after midnight on the morning of the feast of the Epiphany, "followed him to the presence of their Redeemer after an interval of only a few hours."

After such an experience as this, one would suppose that it would be hard to find ready at hand a man with faith and courage strong enough at once to take up the work which was beset by such terrible danger. But two weeks afterwards the Rev. Herbert Tugwell, a missionary in the Yoruba territory, had accepted the offer of the Archbishop of Canterbury to be the successor of Bishop Hill; and he was con-

secrated on March 4th, 1894, in Lambeth Palace Chapel. The new Bishop graduated from Corpus Christi College, Cambridge, in 1880, and was ordained deacon by the Bishop of Chichester in the same year. In 1889 he was accepted by the C.M.S. as a missionary and sent to Lagos, where he has been ever since. Bishop Tugwell is a young man, and has apparently become thoroughly acclimatized in West Africa.

On succeeding pages will be found portraits of the two native missionary bishops, Dr. Oluwole and Dr. Phillips.



THE RIGHT REV. HERBERT TUGWELL, M.A.,
Bishop in Western Equatorial Africa.

Bishop Oluwole was born at Abeokuta. His parents had been converted to Christianity a few years before his birth, and as soon as he was old enough they sent him to the mission school. In 1865 he entered the Training Institution for Teachers, under the charge of the Rev. J. A. Maser. On account of the serious outbreak against the missionaries in Abeokuta this institution was, in 1867, transferred to Lagos. Here in 1871 Mr. Oluwole was promoted to the post of tutor. Later on he studied at the Fourah Bay College in Sierra Leone, and while there obtained the Durham degree of B.A., after which he paid a visit to England. He returned to Lagos as

Principal of the Grammar School, in which capacity he has labored since September, 1879. The work of the school has greatly prospered in his hands. It is self-supporting, and exercises a steady influence for good. Those who were present at the last anniversary meeting at Exeter Hall will remember how Mr. Oluwole pleaded the needs of his country, and how, finding there were only eight students from the Church Missionary College ready to go out this year, he desired to bespeak them all for the Yoruba mission! As assistant-bishop he will have special charge of the Lagos Church Mis-



THE RT. REV. ISAAC OLUWOLE, D.D.

sions, established in 1882, and worked by the native Church. A large field is here opened to his energies. There is a growing desire in the Lagos Church to extend their privileges to the heathen about them and farther in the interior. We trust the new bishop may be largely blessed in guiding and developing its labors in this direction.

Bishop Phillips is a native of Sierra Leone. His father belonged to the Egba tribe, and had been rescued from a slave ship by an English vessel. The Bishop received his early training at the C.M.S. institution at Abeokuta. He was afterwards schoolmaster at the Bread Fruit Station, Lagos, and was ordained in 1876 by Bishop Cheetham. Soon after he was appointed to the new mission at the capital of the Ondo country, founded by the Rev. D. Hinderer. It lies northwest of Lagos, and is reached by way of the lagoon. Mr. Phillips paid his first visit to Ode Ondo in January, 1877. One of the sights that greeted his entrance was a string of skulls hanging from a pole opposite the door of one of the principal chiefs. The king was largely addicted to the practice of offering human sacrifices. It has been uphill work at this place, but the steady, quiet work of Mr. Phillips and his helpers has borne good fruit. Not only has a little church been gathered out from among the heathen, but an impression has been made on the people generally, and some of their worst cruelties have fallen into abeyance. Last year a new church, St. Stephen's, was built to replace the former one, which had been destroyed by fire. This mission affords large scope for development and extension. It will be the special care of the new Bishop. And so the work goes on. Bishop Tugwell and his two native assistants, Bishops Phillips and Oluwole, are hard at work, and the reports received from them from time to time, as published in the *Church Missionary Intelligencer*, are most hopeful and encouraging.

LEARNING JAPANESE.

BY REV. J. G. WALKER, NAGANO, JAPAN.

THE two chief subjects of study which confront a missionary are the language and the people, and the language comes first and as a means to the other. Not only for the sake of time, but also for the sake of pronunciation, it is important that a systematic study of the language should begin almost from the hour of arrival. In the missions of St. Andrew and St. Hilda, in Tokyo, Bishop Bickersteth, on receiving notice that a new member will join them at a certain date, secures a Japanese teacher, books, and in other ways makes complete provision for the new arrival to begin his or her study of the language on the morning after leaving the ship. It is curious that, with a few exceptions, the oldest missionaries in Japan, those who had little assistance from dictionaries and grammars, are those who speak the worst Japanese. French and German residents in America give an illustration of how untrustworthy the untrained ear of an adult is as a guide to pronunciation. There are now very good grammars and dictionaries for study of both the colloquial and the written language. These are written in Romaji—that is, the sounds of the Japanese words are approximately represented by our Roman letters. I say “approximately,” because the sound of a large number of the Japanese characters cannot be exactly made known by Roman letters. Thus the student must use all Romaji books with caution, for where they read “su,” “so,” “shi,” “fu,” “zu,” final “n.” etc., if he gives these syllables the ordinary English or continental pronunciation, his Japanese speech will be of a poor order. As letters are the basis of an English word, syllables are of a Japanese word. The elementary characters which might be called the Japanese alphabet number forty-eight, or, including the most common modifications of sound, seventy-two. Each of these characters is written in from three to six different ways, and the student at the outset must learn at least two forms of each, one called the *hirakana*, and the other the *katakana*. Even we have our capital and small letters, and our modern form and Old English form of the same letter, although the latter are now little used. When one has mastered this difficult alphabet, it is somewhat discouraging to find that the majority of books and newspapers make little use of it, while in the letters, bills, business agreements, and accounts of any but the most uneducated class the characters of this alphabet do not appear at all. Their place is taken by Chinese characters, each of which represents an idea, and about four thousand of which must be mastered by those who would read an ordinary Japanese book. The newspapers, indeed, keep a stock of type of over ten thousand different characters,



REV. CHARLES PHILLIPS, D.D.

and of course different sizes of each, corresponding to our pica, brevier, long primer, etc.; and as the Chinese language contains between seventy and eighty thousand characters, when a character is not included in the ten thousand, that is, in the most common ones, it is specially cut in wood. Being able to recognize these characters by sight, or even to write them as they appear in a book, is a comparatively small part of the task. The real difficulty begins when you attempt to pronounce them as they are placed together even in an ordinary newspaper article. There are two different systems of pronunciation, the *Go-on* and the *Kan-on*, both imported from China at different periods, and, in addition, the same character may have several Japanese pronunciations. Even a simple character is called *Bei* or *Mei*, or *Kome* or *Tone*, according to the place in which it occurs. Indeed, it may have even more pronunciations, as I give this instance merely from memory. There are far more compound words in Japanese than in English, and just as it is improper to join a Greek to a Latin radical in forming an English word, so in joining a Japanese compound a word of Japanese origin must not be joined with one of Chinese. That is, although the characters representing the idea, and which you see before you on the book, are probably the same, the name of the same character differs according to its connection. It occurred to me that by making myself acquainted with the language of the uneducated, I should get a knowledge of original Japanese words, which they would probably use, and which would assist me in making the distinction between Chinese and Japanese pronunciations. But not at all. Centuries of disdain for their native tongue and tinkering with the Chinese characters and pronunciations has resulted in such a thorough mixture that even a coolie's conversation contains quite as many Chinese as Japanese terms. It has been already said that the same character may have several names, and

the puzzle becomes still more difficult when you know that in the case of the majority of characters, two, three, four, and sometimes even twelve, may have the same pronunciation. The result of this is that even a native Japanese scholar may hear an article read and perhaps not understand it, but would understand it fully should he read it himself. Or, again, when he sees on the map of Japan names of mountains, rivers, and places of which he has not heard before, he is often uncertain what to call each.

Before we go deeper into the difficulties of learning Japanese, the reader, at this point, will probably wonder how ever the Japanese themselves learn it. The answer is, first, they don't—well; and, secondly, centuries of poring over Chinese hieroglyphics has made the latter almost part of the Japanese nature. As the German mind loves philosophy, as most Italians are naturally musical, as the disposition of the North American Indian makes him fond of a roving life, so most of the Mongolian race, including the Japanese, take by nature to these difficult characters. And yet I have, on more than one occasion, been told by educated Japanese that the best Chinese scholars among them study the Chinese characters all their lives, and rarely does a man become distinguished for his proficiency in the Chinese under forty years of age, and often not till after sixty. From observation, I should say that the average Canadian boy of ten reads much more fluently than a Japanese boy of eighteen. Many of the educated among the Japanese themselves recognize this lamentable waste of the life and time of young Japanese, as well as the fact that, largely through these Chinese characters, Japanese matters are a mystery to the outside world. Many have been the protests made, many have been the societies, the newspapers, the magazines, set on foot with the object of abolishing the Chinese characters from the Japanese language, yet here they are to-day, and so far as one can judge here they, for a long time, at least, are likely to remain.

In the first days of your experience with a Japanese teacher you deserve sympathy from all. You sit at a table or desk with a teacher close beside you. Probably you take a Romaji Bible or Prayer Book, and with a view to acquiring a proper pronunciation ask him to read a few words, which he does from his Japanese copy, that is, one written in Chinese characters. You try to repeat the words after him, but, at first, everything, to your untrained ear, sounds alike. You go over the same short passage several times, and at last you think you will nail one word, or even one solitary syllable, and get that, at least, correct. Your teacher's pronunciation of this syllable perhaps sounds like "di," and, repeating this, you ask him if that is right. He nods in the affirmative. Still you are not quite assured, and you ask him if it isn't

"ri," and he tells you it is. You know it cannot be both, and lean back in your chair with a deep sigh. As a matter of fact it isn't either. It is a kind of cross between "di" and "ri" (continental pronunciation), but the teacher has despaired of ever being able to bring your stupid ear and tongue to acquire the exact sound. And then, in turn, you try several other syllables, each of which has no corresponding sound in English, and at each succeeding one your headache seems to increase, and, shall I add, also your heart-ache. By the way, the selection of a good teacher is of great importance. You yourself are not at first capable of distinguishing between good and bad, and must get some friend or fellow-missionary with more experience to procure one for you. Not only should he be distinguished for his slow and distinct articulation, his knowledge of his country's language, and his ability to teach it, but especially for the quality of his language. For the provincialisms of the different English and Scotch counties are a mere circumstance to what is to be found in Japan. Here not only districts and counties differ in their accent, pronunciation, and in many names of things, but towns and villages, ten and even six miles apart, will, in many instances, have each its own peculiar brogue. Often one comes across amusing examples of this. A short time ago, our "hired help" (that is the proper term in America, is it not?) consisted of a nurse and a maid-of-all-work. They came from adjoining counties, and like domestics generally, in their spare moments, enjoyed an exchange of gossip in the kitchen. Only a thin sliding paper partition separated the kitchen from our little parlor, and if you were in our room it was impossible to escape overhearing everything said in the other. The maid would sometimes begin a story, and perhaps before she had finished the second sentence the nurse would interrupt her with "Nan da?" (What is it?). The sentence would be repeated, and again would come from the nurse "Nan da?" A second repetition would probably be followed by the nurse asking, "Nihon kotoba?" (Is it the Japanese language you are speaking?) The maid at this would laugh good naturedly, and set out on some round about way to explain her meaning, at the end of which the mystified nurse would perhaps be more at sea than before. This great difference in dialect is largely accounted for by the common people, until less than thirty years ago, living for successive generations in the same town or village, and never being allowed to leave it or visit any other place without permission from the *daimyo*, or feudal lord, a permission rarely asked for, and still more rarely obtained. However, to day the dialect of the upper and middle classes in Tokyo is regarded as the standard, and is generally understood, except in the most remote districts.

Three hundred years ago all Englishmen of learning read and wrote Latin, and in conversation spoke English. So far as reading and speaking are concerned, something similar exists in Japan to-day. The language of books does not indeed differ quite so much from the colloquial as Latin from English, but, on the other hand, our ancestors three centuries back were not troubled with a special "correspondence department." This, although it may be a benefit to the modern newspaper, is only another burden to the student of modern Japanese. You may have acquired the ability of speaking Japanese fluently, and reading a Japanese book with ease, and yet not be able to read or write a word of an ordinary Japanese letter, nor understand when you hear some one else read it. There is a flowing style in which the Chinese characters are written, but when so written very few appear to bear any resemblance to the same characters when printed. Not only so, but there is a special style or form of speech and a special set of words used in correspondence. While there are several thousands of Japanese who can write an English letter, with mistakes, it is true, but still so as to be understood by an ordinary English scholar, I have never heard of a foreigner who could write a Japanese letter, with the usual flowing style of Chinese character.

There is no need to go further in order to prove that Japanese is somewhat difficult to learn. No need to mention that there is a Court language in Japan, used in and around the Imperial household, which is so much Greek to the ordinary Japanese. There is also a set of words in common use among soldiers, and officials, and students, a still larger set which must be used by women, and by them only. One does not realize how much the European languages have in common, both as to order of speech, idea, and actual words, until he begins to study Japanese, and finds that in all these respects the language of the "England of the East" is as far as possible removed, not only from that of the England of the West, but also from that of every other country in Europe. Pronouns are little used in Japanese. Two may be engaged in conversation for three hours, and during the whole time use no word corresponding to our "you" or "I." Their function is performed by a set of honorifics or complimentary terms used where an English speaker would say "you," and by a set of contemptuous terms used where we should say "I." "The honorable house, cane, dog," etc., means "your house, cane, and dog," while "the stupid wife," "the dirty child," "the unbearable house," etc., all belong to me. And this not only with nouns, but with verbs also, of which a certain number have come to have a complimentary or adulating sense, and others the reverse. Basil Hall Chamberlain, Professor of Philology in the

Imperial University at Tokyo, who has put forth several works on the Japanese language, and who is regarded as having a better knowledge of Japanese than any other foreigner living, sums up an article on the difficulties of the language with: "Add all these (difficulties) . . . and the task of mastering Japanese becomes almost Herculean." And I thoroughly agree with him.

THE ARCHBISHOPS OF CANTERBURY

UNDER EDWARD III.

EDWARD II. had proved himself incapable of governing his people. As time advanced he found himself a man almost without a friend. His greatest enemy was his own wife, but inasmuch as she was a woman of no enviable character this does not count for much. Her opposition to her husband went to the furthest possible extent. In a foreign land she raised an army against him. At home there was no one to defend him. In abject sorrow, he took off his crown and laid it at the feet of his nobles. It was the ceremony of his deposition, and was conducted with much solemnity. At it John, Bishop of Winchester (known as John Stratford, from the name of his native place on the banks of the Avon), was one of the chief movers.

The unfortunate king, though promised freedom and liberty of action, departed a prisoner, and in an old rocky castle, not long afterwards, his piercing cries told of a violent death and of a terrible crime perpetrated at the instigation of his wife.

His son was then recognized as king, under the title of Edward III., and John Stratford, in the year 1333, was translated from Winchester to Canterbury. There was no opposition apparently to his appointment, the monks of Canterbury and the pope proving agreeable to the wishes of the king.

John Stratford was a man who might be relied upon for aid. His resources as an ecclesiastic and a politician were various. He speedily rose to be not only Bishop of Winchester, but also Lord Chancellor of England. To the young king he was as a father, and was, next to him, the most admired of all men. He found the country in a deplorable state, all law and order seeming to be set at defiance. To meet this evil Stratford founded the system of county magistrates, which proved a wholesome check upon the lawless and disobedient. By his influence also the Commons of England sat for the first time as a separate house. Thus as a statesman he has left his mark upon the page of history.

But when he was appointed Archbishop of Canterbury, he resigned the Lord Chancellor.

ship--only to resume it again within a period of time less than nine months. His mind was too active to be content with one line of action only, especially in an age when leading statesmen were supposed to be clergymen, and he was soon once more the active first minister of Edward III.

That monarch has a good name in history as a resolute prince, powerful in battle and strong in the promotion of the glory of England; but his private life was none of the best, and his tyranny was often conspicuous. His demands for money were more than his first minister could meet, and therefore a coolness sprang up between them, which soon ripened into enmity.

The king and the archbishop were at daggers drawn, and it looked at one time as if the tragedy of Thomas à Becket might be re-enacted at Canterbury. But Stratford stood his ground well, though he had many other enemies besides the king. He again, however, resigned the Chancellorship, which was filled by his brother, Robert, Bishop of Chichester, the archbishop being president of the council.

The continued opposition of the king, and many others in England, aroused the energy of Stratford. One memorable day in his own cathedral he excommunicated all, except the king and his family, who were disturbing the peace of the realm. This caused great excitement. The archbishop was summoned into the presence of the king. The summons was not obeyed: but a circular was sent by the archbishop all over England, and to the king himself, setting forth most vigorously his defence. A counter document, known as the "Famosus Libellus," was published by his enemies, and ended with a reference to the archbishop as "a mouse in the bag, a serpent in the cup, and fire in the bosom." To this the archbishop replied with energy, and set before the king the numerous ways in which he had worked for him. He had spared neither body nor mind to help him, and now he was compared to a mouse, a serpent, and a fire.

He was summoned again to appear before the king and parliament. He travelled to Lambeth, not as a criminal, but as an archbishop, and appeared there as a member of the ministry, ready to take his place. After a long struggle against fierce, rough men, he was allowed to take his place in parliament as the first noble of the realm, and the king, overcome by his strong defence, received him as his old adviser and friend. Thus the struggle was over, and the archbishop had prevailed.

Without showing any feelings of triumph for his victory, his grace turned his attention to the practices and condition of the clergy, and found many irregularities which needed correction. Among other things, he insisted upon the employment of a barber. This may seem strange to people of our own day, but it had a meaning

which struck at the root of a growing evil. The clergy were becoming foppish in their dress. Their hair and beard were allowed to grow long, and many of them "dressed more like soldiers than clerics." And this indicated that worldly pride was springing up among them, and the simple face of the monk, with the face and head (as to the tonsure) shaven, was considered a useful safeguard for them. So through the archbishop and few, considering the days in which he lived, will say that he was wrong — this as well as many other abuses of a more serious nature, both among clergy and laity, were, by wise legislation, corrected.

The king was glad to have so good a man once more his friend. He was glad to lean on him so long as he was allowed to remain with him, but death at length stepped in to claim him. He lived to see the glorious success of English arms at Neville's Cross and Cressy, and then in his old age sank to rest among his predecessors at Canterbury, where his recumbent statue, carved in marble, is still to be seen.

The times of Edward III. were rude and rough, and but little attention was given to learning. Some of the finest books lay worm-eaten and mice-nibbled on old, dusty shelves, to the grief of an occasional scholar, who, at times, would take them down to con their pages. Such a scholar was Thomas Bradwardine, the friend alike of Archbishop Stratford and the king. He spent his time in study and in writing treatises on the doctrines of Christianity. He was among the first to point out doctrinal error in papal Rome, as evidenced in its practice and teaching.

But Bradwardine was more than a scholar. He was a saint. The immorality of the king received some check, at least some mild rebuke, by his holy life when he became a member of the royal household, and it is thought that it was largely his quiet and peaceful influence which brought about the reconciliation between Edward and the archbishop.

On the death of the latter the eyes of all were fixed upon Bradwardine as a suitable one to succeed him. Without consulting the king, but anxious to please him, the monks of Canterbury elected Bradwardine. Edward, however, resented this as an insult, and nominated an old paralytic man named John de Ufford to be archbishop. But he died before consecration. Then all agreed to elect Bradwardine. This was in 1339. The pope consented, and he was consecrated abroad. In his absence the Black Death had broken out in England. It was a terrible scourge. Archbishop Bradwardine hastened home to minister to his dying flock: but the malignant malady without delay seized himself as a victim, and the sorrowing monks, defying the danger of contagion, laid him at rest at Canterbury.

The king lost no time in filling the vacancy.

He nominated to the position Simon Islip, a canon of Lincoln. The chapter at Canterbury and the pope conformed to his wish. Islip was a man of giant build and active mind. There is a curious play upon his name in one of the windows in the parish church of Islip. It is the picture of a boy sliding down a tree, and on a scroll coming from his mouth are the words "I slip."

The ravages of the Black Death during his time were terrible. In London alone, the deaths were said to have amounted to one hundred thousand. In one burying ground fifty thousand corpses were huddled together in large pits. Everything in England was dull and quiet. The only thing that was busy was death. The lawless became all the more wicked, and gave way to the indulgence of every passion: while the good were all the more reverent and saintlike. "Let us eat and drink, for tomorrow we die," was put side by side with "Prepare to meet thy God."

In the face of this heavy visitation all public ceremonies were largely dispensed with. The new archbishop was enthroned without display of any kind, and quietly proceeded with the duties of his office. He was a man of upright mind, and possessed of such a high sense of duty as to make him stern in manner. He was a lawyer, and therefore did much in the way of ecclesiastical legislation. In fact, from his position, he could sometimes make laws himself. His regulations for the comfort of prisoners are striking. On the Lord's day they might have bread, beer, and pulse, in honor of the day: on Mondays, Tuesdays, and Thursdays, bread and small beer; and on Wednesdays, Fridays, and "Sabbath Day" (Saturday), once a day, the bread and water of affliction. The "comfort" of this, in the present age, does not appear conspicuous!

He tried also to restrain professional money making among the clergy. "Priests," he stated, "nowadays, through covetousness or love of ease, not content with reasonable salaries, demand and receive excessive pay for their labor." Time and circumstances have, to some extent, mitigated that evil among us. However great the demand for excessive pay among the clergy may be, the response thereto is not frequent.

While trying to correct irregularities among those beneath him, the archbishop did not shrink from rebuking the king and royal family when need so required. During all the seventeen years of his rule, however, he did not come into any unpleasant relationship with the king. He also gave even the pope to understand that the Church of England was an independent church, and not subject in any way to Rome. In fact, the feeling against the papacy was rather strong at this time in England. The terrible plague was followed by the

murrain in cattle, the result being insufficiency of food and great distress. All this trouble began to be attributed to the tyranny and wrongdoings of the popes. In 1350 the parliament of Edward III. passed the Statute of Provisions, which asserted in as strong words as possible the national and independent character of England's Church.

This feeling probably would have grown stronger had it not been that the self-will of princes sometimes led them to sacrifice their country in order to crush an archbishop. In a dispute with Archbishop Islip, the Prince of Wales, with the consent of the king, appealed to the pope; and though in the end he gained his point against the archbishop, it was at the great cost, which had told so heavily upon the Church in the past, of recognizing and establishing the rights of the pope as a supreme head. Yet that Edward did not mean this was clearly shown shortly afterwards in a dispute regarding the Bishop of Ely, who, for an alleged crime, was found guilty and sentenced by some English judges. As usual, he appealed to the pope, who excommunicated the judges and placed their estates under an interdict. This was not only disregarded, but resented in England, clearly showing that papal authority in that country was no longer what it had been.

In the time of Archbishop Islip the Order of the Garter was established with much pomp and show, indicating probably that the Black Death was nearly over. We are told of Philippa of Hainault presiding over the scene, arrayed in a dress which cost £500; of squires, pages, and yeomen in their rich liveries, and their dames correspondingly brilliant; of heralds and messengers with gorgeous coats sparkling in the sun; of the king and his sons glittering in splendid armor; of horses gaily caparisoned and prancing for the conflict; of the shouts of the people as the contest took place; of shivered lances lying scattered on the green sward, while the trumpets pealed forth sounds which made the castle walls ring. But this was not done till all had knelt bareheaded before the aged archbishop and received his apostolic benediction. Those were days when the blessing of the Church was a thing of value, and when men felt that religion, externally at least, must be connected with their pleasures as well as their griefs.

King John of France had been a prisoner nearly four years in England. It was Archbishop Islip who officiated at his release. His declaration was characteristic of the times:—"We, Simon, Archbishop of Canterbury, do swear upon the Holy Body of God and His Holy Gospel firmly, as much as in us lies, to keep the peace and concord agreed upon by the two kings, and to do nothing contrary thereunto."

In 1363 the archbishop was seized with par-

alysis, and, though he lingered for three years, his working days were over. He died on April 26th, 1366, and was buried at Canterbury, with as little ceremony as that employed at his enthronization. In his will, among other bequests, he left a thousand ewes to form a perpetual stock for the benefit of Canterbury. In this way bishops received their wealth in those days. In the same year as Archbishop Islip died, the see of Winchester was found possessed of 127 draught horses, 1,556 head of black cattle, 3,876 wethers, 4,777 ewes, and 3,521 lambs. *Ex uno disce omnes.*

OUR PARISHES AND CHURCHES.

No. 102—ST. JOHN'S CATHEDRAL, WINNIPEG.

The Cathedral Church of St. John's, Winnipeg, is the parent, not only of the other churches in the city, and of the diocese of Rupert's Land, but also as the first centre of Church work in the Hudson's Bay Territory, of the whole Church in the province of Rupert's Land.

We, therefore, begin our historical notes of the Winnipeg churches with St. John's.

Few parishes have had a more important part to play in the history of the Church in Canada than the one established in the heart of the western wilds in 1820 by the Rev. John West. Sent out jointly by the Hudson's Bay Company and the Church Missionary Society, as missionary to the Red River settlement, he was led to select this spot, about three miles below Fort Garry, as the centre of operations. Early in 1823 Mr. West had the satisfaction of opening a small wooden church; and shortly after left for England to bring out his family. Circumstances prevented his return.

Early in October, 1823, the Rev. D. Jones arrived from England and took charge of the work.

In January, 1825, another church was opened at what is now St. Paul's, or Middlechurch, a token that God was blessing the labors of His servant; and from this time the work of extension went steadily on.

In 1825, Mr. Jones, whose health was failing, was joined by the Rev. W. Cockran, afterwards Archdeacon, who, with his wife, became a great power for good during forty years of almost uninterrupted labor.

He remained at St. John's until 1829, when he left to reside at St. Andrews, while Mr. Jones continued in sole charge of St. John's.

In 1833 the corner stone of a new church was laid by Mr. Berens of the Hudson's Bay Company. A metal plate was inserted in it, bearing on one side the inscription, "The corner stone of this Protestant church was laid by Henry H. Berens, Esquire, May 15th, 1833. William IV., 4th year." On the other side

appears, "George Simpson, Governor; D. T. Jones, Chaplain; W. Cockran, 2nd Chaplain."

The Bishop of Montreal visited the country in 1844, at the request and expense of the Church Missionary Society, and held the first confirmation in the parish, when the Rev. W. Cockran, who was again incumbent, presented 152 candidates.

The date of Mr. Jones' withdrawal I have not been able to discover.

During his visit, the Bishop admitted to deacon's and priest's orders Mr. J. Macallum, M.A., of King's College, Aberdeen: the head of the higher school then called the Red River Academy, afterwards called St. John's College by Bishop Anderson.

Mr. Macallum took charge of St. John's for a time, until failing health compelled him to confine his attention to his scholastic duties.

When Bishop Anderson, the first Bishop of Rupert's Land, arrived in 1849, his first duty in the parish was to read the burial office over Mr. Macallum, whom he had expected to be his fellow-worker. The duties of the parish had been assumed by Mr. Cockran.

The Bishop took up his residence in the parish, which has thus continued to be the centre of Church life in the country.

Under the arrangements made with the Hudson's Bay Company, on the formation of the bishopric, the Bishop became incumbent of St. John's. He was also head of the high school.

Up to 1851 many settlers of Dutch descent, though Presbyterians, being without a minister, worshipped at St. John's. In that year they established a church of their own at Kildonan, with the late Rev. Dr. Black as the first Presbyterian pastor in the country. This materially lessened the congregation of St. John's.

In 1860, the church erected in 1833 was in an unsatisfactory condition, and in the fall of that year a beginning was made in the erection of the present building, of which we give a cut. It had originally a fine tower at the south end, in which was inserted the inscribed plate from the old church mentioned above.

The tower subsequently gave so much trouble from its marked tendency to get out of the perpendicular that when, in 1872, the committee specially appointed to watch this rival to the tower of Pisa reported the inclination to amount to 26 inches, it was determined to have it removed.

In 1865, Bishop Anderson having resigned, the present Bishop arrived and took charge of St. John's until the arrival of Archdeacon McLean—afterwards first Bishop of Saskatchewan—in the fall of 1866, when the Bishop took charge of St. Paul's.

1870 was marked by the retirement of the two churchwardens who had held office con-

tinuously since the beginning of the parish organization, Messrs. John Inkster and William Tait. It is interesting to note that a son of the former gentleman, Sheriff Inkster, took up his father's work and has held office ever since.

From very early days a mission school had been carried on, at which Indian children were maintained and educated. The Rev. G. Settee was one of its first scholars. It was also attended by the children of settlers as day scholars. After some time, as we have seen, it developed into the Red River Academy, at which higher education was given to the sons of settlers, and later it became St. John's College.

A similar school for girls, named St. Cross, also existed for some time. Mrs. Mills, afterwards head of Hellmuth Ladies' College, London, Ont., was lady principal, and was assisted by her daughter. A parish lay school was also maintained until the establishment of the provincial government, when a system of public schools was introduced by the legislature. The old school building still stands, though very dilapidated, in what is now St. John's public park. It witnessed many interesting gatherings; amongst others, the first convention of the diocese, and the first diocesan synod of Rupert's Land.

Soon after his arrival the present Archbishop of Rupert's Land determined to re-establish St. John's College, which had been closed about nine years; and the present college and college school witness to his success.

In carrying out his plans, the Archbishop has closely linked the college to the cathedral by the appointment of a dean and canons, who, under the act of incorporation, with the exception of the Archdeacons of Manitoba and Cumberland, are professors in the college.

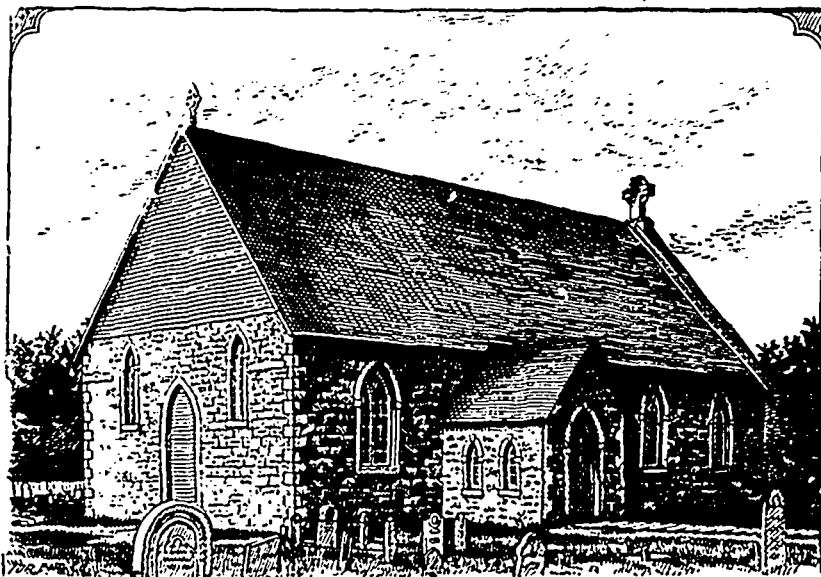
In his address to the synod on 10th June, 1875, the Bishop gave the following explanation of the connection:

"Endowments have been placed at my disposal by means of which a cathedral body has been founded under a code of statutes and incorporated by the legislature. The endowments have been so given as to establish the closest connection between the cathedral and the theological school of St. John's College.

"While this will enable the cathedral to carry out what should be one of the chief ends of such an institution, we, at the same time, copy the example of the mother country, the Cathedrals of Christ Church, Oxford, and Ely being similarly related to the theological schools of the great universities that are near them."

These endowments were increased by dividends from lands given to the incumbent of St. John's Church, which were transferred by the act to the dean and canons of St. John's Cathedral as the joint incumbents of a collegiate church.

At present the Dean is Professor of Pastoral



ST. JOHN'S CATHEDRAL, WINNIPEG.

Theology; Canon O'Meara, Professor of Systematic Theology; Canon Matheson, Professor of Exegetical Theology; and Canon Coombes, Precentor, and Professor of Music. In addition to their regular duties as canons in residence, and in teaching theology, these gentlemen lecture on subjects of the Arts course for the examinations of the University of Manitoba.

Since the passage of the act of incorporation in 1874, St. John's Cathedral has continued to be, as before, the centre of diocesan effort and extension.

The parishes in Winnipeg and many of the missions in the diocese have been served by the staff of St. John's Cathedral and College, till they could wholly or partially support a clergyman.

As will appear from the history of the other churches of Winnipeg, four parishes have already been set off from the original St. John's, but it still covers a very large area in a part of the city which is rapidly building up.

To meet the needs of Churchmen living in the southwestern part of the parish, a mission service was begun in November last in a small cottage. So rapidly has the work grown that on July 8th of this year a church was opened, dedicated to St. Peter, having seating capacity for 200. This latest child of the cathedral promises to be a great success. The congregation is steadily growing, without at all affecting St. John's, and a Sunday-school has been organized with 118 scholars. The district is at present under the charge of the Rev. W. A. Burman, formerly principal of the Rupert's Land Indian School.

MRS. RUSSELL'S MISSIONARY BOX.

WOULDN'T you like to have a missionary box of your own, Mrs. Russell?"

"Well, Miss," replied Mrs. Russell, doubtfully, "you see, I don't get many visitors. I don't know who there'd be to put anything in it."

"Why, yourself and your husband, of course," said Miss Langton. "I know you love the Lord Jesus, and are thankful to Him for His goodness to you. Now, if you had a box, whenever you felt thankful for one of His mercies to you, there it would be for you to put a little thank-offering in it."

"Yes, Miss, that's right enough. But my husband, he says when so much money is wanted at home for doing good, and there's so many poor people as can scarcely find enough to live on at all, it's wicked to send money away to the black people. 'Charity begins at home,' he says."

"There is a great deal in what your husband says," answered Miss Langton; "but I think I can show you that it need not prevent your having a box. Have you ever thought why it is that people who have the means help the poor and support good institutions?"

"I suppose it's because they're Christians mostly, Miss."

"You are quite right, Mrs. Russell. If we took away all that Christian people give, and all that is given because of their example, there wouldn't be much left. But do you know how it is there first came to be any Christians in England?"

Mrs. Russell looked puzzled. Not so her eldest boy. Johnny Russell was in the sixth standard at the parish school, and fond of reading, too. His mother's face lighted up with pride as he raised his eyes from the book he had been reading, and said: "I think I know, Miss. The Britons used to believe in the Druids' religion, and Christian missionaries came over to teach them Christianity. Some people think St. Paul himself came. And when a great many Britons had become Christians, there was a persecution, and St. Alban was martyred; but the Christians got to be more and more, until they were all over the land. I read all about it in our Parish Magazine last year."

"Quite right, Johnny," said Miss Langton. "Now, Mrs. Russell, don't you think that, if we owe our being Christians to missionaries long ago, we ought to help to send the Gospel to those who have never heard it? You know, our Lord's last command before He went up into heaven, was 'Go ye into all the world, and preach the Gospel to every creature.' Of course a good many of us would never be able to go, but we can help those who are able."

"Yes, Miss," said Mrs. Russell; "only there does seem to be so much need at home."

"I know there is," said Miss Langton; "but obeying one of our Lord's commands oughtn't to prevent our obeying another. I do believe, if we did our duty about sending the Gospel to the heathen, we should never be in want of money for any good object at home. 'There is that scattereth, and yet increaseth,' and I am sure you would not give less to the collections in church," she continued, "or suffer yourself, if you now and then remembered our Lord's command, and helped to let the poor heathen know about Him."

So it was settled that Mrs. Russell should have a missionary box. She protested that she feared there would be very little in it, not reckoning that even a penny a week amounts to four shillings and fourpence in the year. However, she did not forget the box. When Johnny left school and got a good place in one of the best firms in the town, Mrs. Russell was so thankful to God that she felt obliged to drop a thank-offering into it. After that, mercies seemed to be always coming. Her husband was made foreman at the works where he was employed. Little Jennie, the baby, got over teething quite safely. Rose, the eldest girl, found a situation as nursemaid in a good family, where she was very happy. The box taught Mrs. Russell to be thankful for these mercies. Her husband came to have the same feeling. When Miss Langton suggested that they should take in a missionary magazine, and read about the darkness of the poor heathen, and how the Gospel was brought to them, the Russells readily agreed. The read-

ing taught them more than they expected. It grew very interesting to watch, month by month, how the places they had read about were going on. It was not so very long afterwards that the time came for opening the missionary box. It had grown rather heavy in the meantime. I am not going to tell you how much there was in it. But I do know that "father" and "mother" wouldn't be without one now for anything, and thank God that it ever came into their home.—*The Church Monthly*.

RESULTS OF MISSIONS.

Mark the results which become established in pagan lands where Christian missions are accomplishing their work of evangelization.

Take any land you please, say, Africa. The native African is degraded, immoral, impure, debauched. Even in his pagan worship impurity is indulged, and the very language has lurking in it the obscene word and indecent thought. Make the African a Christian, and you make him pure, chaste, holy, moral, refined. What the missionary accomplishes as a Christian civilizer in Africa in making the people pure is the result everywhere else where the same holy Gospel is preached and believed. What a great result of Christian missions is purity!

Woman's elevation is another beneficent outcome of missions in foreign lands. Paganism crushes the daughter, sister, mother; Christianity lifts them up, clothes them with the true rights which are theirs, and gives them the chasteness, purity, and modesty, which are woman's beauty and woman's power.

The sacredness of human life is a sure result of Christian principles being adopted, even as the recklessness of life is a characteristic of non-Christian people. Missions in pagan lands secure for the natives the protection of their human life, as well as the possession of the eternal life in Christ.

Law is recognized and obeyed even in heathendom when the people are converted to Christianity. When the pagan becomes a Christian, he is immediately also a law-abiding citizen.

Medical missions, with their hospitals and dispensaries, are powerful agencies to remove barbarism and establish Christianity. "The medicine man" of the heathen, with all the superstition surrounding his deceptions, soon gives way to the Christian skilled physician and his cultured practice. The moral and beneficial results of our medical missions should commend the great work of missions to the thoughtful and philanthropic.

Education is not forgotten in the true working of our Christian missions. Schools are powerful levers in uplifting the people, removing

ignorance, and establishing that knowledge which is power, physical, mental, spiritual.

The trained nurse has her place in the missions of our domestic and foreign fields as well as in the philanthropy of the most cultured American cities. Perfect as are the trained nurses of our St Mark's Hospital, Grand Rapids, they are not a whit more effective than the faithful missionary nurse found in the strange wards of a Japanese Christian hospital. Because Christianity is practical, saving the whole nature, body, soul, spirit, missions being Christian are agencies affecting every part of our humanity; hence the mission nurse has her assigned and sacred place as well as the ordained priest and consecrated bishop. . .

Do not oppose missions. Speak not against missions. If you cannot yet support missions, I ask you to be neutral.

Hear, read, and be informed about missions, pray that you may be the friend of missions; obey Christ's command, have faith in God and His work, and soon the day must come when your heart and hand shall be for missions and the missionary.—*Rev. Dr. Campbell Fair, in the Spirit of Missions.*"

A FESTIVAL WEEK,

REMEMBER the three festivals that come this week, following closely the great Christmas feast. They are, first, St. Stephen's Day, which comes December 26; second, St. John the Evangelist's Day, December 27; and third, the Feast of the Holy Innocents, December 28. And the week itself is full of the glad Christmas echoes which brighten every day for those who love the Holy Child, and have welcomed Him to their hearts.

'Tis at Christmas time, when frost is out,
And the year is very old,
And icicles and snowdrifts make
This cold world seem more cold;
At Christmas time that He was born,
Who came that He might bring
All them that love Him to the land
Of everlasting spring.

'Tis at Christmas time, when holly shines
With green and prickly leaves,
And on its bough a coronet
Of scarlet berries weaves—
At Christmas is St. Stephen's feast,
Who wore the robe of red,
Whereby the Martyr's blessed crown
Alone is purchased.

'Tis at Christmas time, when all things seem
So very pure and bright,
And fields are sparkling with the frost,
And earth is spotless white;
At Christmas time his day comes round,
Who purity puts on
As fields and trees their robe of snow—
The apostle, sweet St. John.

At Christmas time is our own bright day,
When all those children dear
Who died for Christ went up on high
To begin a happier year.
Blest Innocents! like the flowers that now
In the ground so long have lain;
But surely, soon as April comes,
Shall wake and bloom again.

—Selected.

THE PHRASE "FOREIGN MISSIONS."



At the Protestant Episcopal Missionary Council held in Chicago in October, 1893, Bishop Thompson said:

"What do you mean by Foreign Missions? It was a heathen man who, one day long ago, said, 'There is nothing human which is foreign to me.' There is nothing human which can be to a man foreign. Must you and I learn from an old heathen, unbaptized Roman the right use of language about missions? Aren't we using words as parrots use them sometimes without meaning? It would seem that we Christians are about the most stupid set of breathing people. Our good Lord calls His people sheep and reveals His infinite wisdom, for of all the silly creatures man has subjected to his uses the sheep is the most silly.

"The Lord said long ago, 'Go ye into all the world, and preach the Gospel to every creature.' He does not use the words foreign and domestic in the marching orders to His Church. He told, in the story of the good Samaritan, that all men are neighbors, and taught that all men are brethren. His disciples carried His Gospel everywhere.

"God made of one blood all the nations that dwell on the face of the earth. If you cannot reconcile it with your science, so much the worse for that science. There is a growing conviction, the old great conviction of humanity for centuries, to which our Lord Christ gave a fixed rational basis. We are men; nothing human can be foreign to us; He came to humanity, and He taught no special race. He shepherded no special flock. His words are for all lands, for all people, for all time. He died to redeem men, savage and civilized, white and black, European and Asiatic, and in the islands of the sea. In Him we are made one. He takes unto Himself the whole race, the islander of Fiji as well as the islander of England. The lowest as well as the highest.

"He cannot in any place or situation stand and talk sensibly of 'Foreign Missions.' The letters of His accusation written above His dying head are a prophecy: 'This is Jesus, the King of the Jews.' The letters are written in several languages, Hebrew and Greek and Latin. He is drawing all men unto Himself, even from the moment He is lifted up.

"Slow to understand, slow to act, vain and foolish, His silly sheep have been from the beginning; housed in their own small hole, they have forgotten they were brethren to all. They have forgotten the vast flocks belonging to the great Shepherd far away upon the mountains, far away among the trackles wastes, shelterless. They have even—God be merciful!—accounted these as only unclean. The sheep, for whom the Shepherd's heart was yearning, whom the Shepherd was seeking with torn hands and bleeding feet, wet with the storm and parched with the sun, they have accounted these as no sheep at all, but as evil creatures, to be shunned, fled from, hunted down, mastered, enslaved, or destroyed.

"'Foreign,' you say! What is foreign any more? The word has perished from the uses of men. Ask the fire-driven racer on the sea, rushing through the sunrises and sunsets of the earth's circles at a speed of twenty-five miles an hour; ask the flashing wheels driving across the continents at twice that speed; ask the underground, silent lightnings, Who are foreigners? Are the Chinese? They are studying in your schools and colleges, they are serving in your households. The Japanese? That people shut up until a few years ago from all the world; they are in your schools, familiar in your streets. You take passage for Yokohama as you might for Boston. The steamship and the telegraph have made all men neighbors. Each people must stand at the bar of universal judgment in the days that are to come. As no man liveth to himself, so no people any more can live to itself."—*Gospel in all Lands.*

PRAY! WORK! GO!

"Pray, ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest"

"Son, go work to day in my vineyard."

BY A GLEANER.

PRAY, O pray in thy quiet retreat,
Or when hurried along upon busy feet;
Keep thine eyes fixed on the mercy seat
Where Jesus is waiting to hear.
O pray for the heathen far and wide,
That they may have light at the eveningtide.

Work for thy Master, work at thy best,
Work in His vineyard knows naught of rest;
Pray in thy work, and it sure will be blest,
For Jesus is waiting to hear.
O pray for the heathen far and wide,
That they may have light at the eveningtide.

Go in the strength of thy crucified Lord,
Carry the balm of His sanctified Word,
And remember in wielding this spiritual sword
That Jesus is waiting to hear.
Then pray for the heathen far and wide,
That they may have light at the eveningtide.
—*Gospel in all Lands.*

CHRISTMAS BELLS.



MERRILY through the frosty air
The Christmas bells are ringing;
Happy the morn when Christ is born,
Let all the earth be singing.
Glory to God! Good will to men!
The Christmas Day has come again.

Angels beneath the star-lit sky
Of that first Christmas morning
Sang of the Sun of Righteousness
Which on the world was dawning.
"Glory to God!" we sing it still;
"Peace upon earth, to men good will!"

But far away in heathen climes
No echo soft is stealing
Of Christmas joy, or Christmas chimes,
Or blessed Christmas healing.
Now bring our gifts to send to them
News of the Babe of Bethlehem.

And nearer by full many a home,
Made dark by want or sorrow,
May, for our Blessed Saviour's sake,
Be lightened ere the morrow
The Christmas Day should ever be
Filled with bright deeds of charity.

So merrily ye bells ring on!
Nor cease your Christmas greeting,
While every earnest Christian heart
With holy joy is beating,
For Christmas Day has come again,
The day of God's best gift to men.
—*The Home Missionary Monthly*

THE CHURCH AMONG THE AINU.



THE Rev. J. Batchelor, of the English Church Missionary Society's mission among the aborigines of Japan, in a very interesting letter in the *Gleaner*, says: "It is now sixteen years since I left Hong-Kong, on account of ill health, and first set foot in Yezo. By God's mercy, I was, soon after reaching this island, restored to health and strength. In 1879 I first visited the Ainu, during a month's rest, and applied myself to the study of the people and their language. Every year since that time I have paid visits to this people whenever I could steal time from my Japanese work. In 1882 I was regularly appointed by the society to the Ainu mission, and since that date have given the bulk of my time to the Ainu, though Japanese work has by no means been neglected; nevertheless, as in duty bound, Japanese work has always taken a secondary place. It was not till December 25th, 1885, that the first Ainu was baptized into the Church. In the following year three others were added, in 1889 two more, and in 1891 two others; thus making nine in all at the end of that year. Thanks be to God, after all the sowing and preparation work, this year will ever be remembered as the reaping year among the Ainu, for already there have been 171 baptisms this year, thus making a Church membership of 179 souls."

Young People's Department.



PLACE WHERE ST. STEPHEN WAS STONED.

ST. STEPHEN'S DAY.

THIS may not seem a very interesting picture to you, especially at this season, when you look for something about Christmas in all your magazines and picture books; yet this shows you the place where St. Stephen, one of the first of Jesus' followers, was killed by wicked men. You know, St. Stephen's Day is the day after Christmas, December 26th. Perhaps that seems strange, too. Such a sad day coming next to such a happy one! But this is always the way. Our happy days and our sad ones are all mixed up, and one often follows quickly on the other.

You know the story of St. Stephen's martyrdom. He was a good man who preached about Christ to the Jews, and the Jews hated him for it and made up their minds to kill

and, oh! the cruel way they did it. A number of them picked up huge stones and threw them at him till he died, all wounded and bleeding. And yet though they were so cruel to him he prayed for them before he died; and isn't this a lesson for us?

When people hurt us we nearly always have hard feelings towards them, and very, very seldom do what St. Stephen did for his murderers and pray for them, and yet we know we should do this.

Then, too, St. Stephen's Day teaches us not to be selfish in our Christmas joy—not to be so full of our own happiness that we forget how sad many of our neighbors are. And so, dear children, in your happy Christmas season, try to remember some poor little neighbors, and help them, too, to have joy at Christmas time.

THREE LITTLE KINGS.

"We three kings of Orient are,
Bearing gifts we traverse afar,"

sang three small boys, as they marched along to the Sunday-school festival. They had on long coats and big hats, and they pushed their hands deep down in the huge coat pockets lest Jack Frost should nip their fingers. Their names were Bob and Willie Dresser, and Dudley White.

"We three kings of Orient are," they sang again, as they came away from the festival, but now their hands were no longer in their pockets, which were stuffed to overflowing with gifts, candies, and nuts.

"Let's play we were the kings," said Bob.

"That's just what we can't do," answered Dudley, "because they brought presents on Epiphany, and we're carrying presents away."

"Let's bring 'em, like as they did," cried Willie.

"How?" asked Dudley.

"Why, we could take all the candies and things to some poor child who hasn't any, and that would be something like them."

"Yes, and we could go down to West street: there are lots of poor children there, and then we should be travelling from the East, just like the three kings. And we are something like three kings, for we are 'inheritors of the kingdom of heaven,' you know," said Dudley.

"But where's the star?" asked Bob.

"There it is," cried Willie, pointing towards West street, where, in the sky, shone a bright spot. It was not a star, however, but a golden cross on the top of a tall spire, and the setting sun made it shine.

The little boys looked at it with reverence. "Maybe God made it shine like that to lead us to the poor child," whispered Willie.

"But we must ask mother if we can go," said Bob. So they all ran home.

Mamma was much pleased with the idea, and offered to go with them. She said, too, that it would be giving gifts to the Lord Jesus, since He had said, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

The star-cross was still shining when they started. It was not a long walk. Soon they stood in front of the church that bore the cross-crowned spire, but no poor child was there.

"See," cried Bob, "here's a little street that's very poor; let's go down it."

There was a smile on mamma's face, for she knew the street well. "Suppose you try the first house," said she.

They tip-toed up the steps, and timidly knocked at the door. A slim girl opened it.

"We're three kings," began Willie, and then retired, abashed, behind the others.

Mamma hadn't come up the steps; some-

body must say something, so Bob spoke up. "Merry Christmas!" he said, and then remembered that it was the sixth of January.

"Thank you," answered the girl. "Won't you come in?"

That seemed to be the right thing to do, so they went in. The room into which they went was already almost dark, because of the narrow street. Beside the one window sat a boy about as old as our boys, but much thinner, and with no rosininess in his cheeks. He had a piece of fir in his hands, and he was trimming it with bits of colored paper.

He smiled when the boys came in. "Did you come to see me?" he asked.

"Yes," said Bob; "I guess you are the one the star pointed to."

The poor boy opened his eyes wide, for he did not understand what Bob meant, but he was pleased to have callers, and set himself to entertaining them.

"I'm making a Christmas tree," he said. "Sis found this green on the church steps, and I'm pinning on these bits of paper, and playing as how they was candles and presents and candy. Don't I wish they was them! but they look pretty anyway. My back's so bad I couldn't go to the Sunday school tree; but Sis went, and she told me how it was. She brought me back a present too; it's marbles. I guess they didn't understand about my back, but I'm going to give them to the boys next spring, and then perhaps they'll be willing to stand still, and answer my questions."

Bob squirmed uneasily, and felt in his pocket. How about the little paint box that had come to him off the tree? He had another at home. What fun the poor boy could have with the paint! He had meant to keep this against the time when he should have used up the other paints, but now he pulled it out and laid it on the poor boy's lap. Willie started, turned red, then, diving into his own pocket, brought out a picture book. This was too much for Dudley, and soon a mouthorgan lay beside book and box.

"Why," cried the boy, and his eyes shone, "you ain't giving all those things to me?"

"Yes, we are," cried Dudley; "we're bringing gifts, same as the three kings, because we're so thankful that the Saviour is born."

"We've got something more!" cried Willie, in glee, and the big pockets poured forth candies, nuts, and oranges. When some of these were arranged on the branch of fir, it was quite like a Christmas tree. The slim sister had brought her father and mother to see the wonderful sight. Mamma had come in, too, and she suggested the singing of a carol. I don't know who was happiest.

"We'll come again," cried the little boys, as they turned toward home. "We didn't know what happy times three kings could have."—*Mary M. Burgess.*



THE DEAD SEA.

THE DEAD SEA.

HIS is the most wonderful water on earth in many ways. The bottom of it is half a mile below the Mediterranean Sea, and this makes it the lowest known surface on earth. Then its water contains more salt than any other body of water known to men. If you take a pound of the water of the Dead Sea (that is a funny way to measure water, isn't it), more than a quarter of it will be salt. Just think of that! Some people who bathed in the Dead Sea found that they couldn't sink, and that when they came out their bodies were covered with oily salt, which formed itself into crystals unless they rubbed hard. Fish cannot live in this lake—it isn't really a sea, but a very small lake—and its shores are very dreary, though a few plants grow on them.

The sea is getting smaller all the time, although the River Jordan is running into it continually. The water is in one place nine hundred feet deep, and at other places it is very shallow.

Altogether, the Dead Sea is a most marvelous sheet of water.

A BOY HERO.

ONE of our exchanges relates a noble deed of a brave Southern lad during the late war. The day after the battle of Fredericksburg, Kershaw's brigade occupied Mary's Hill, and Sykes' division lay one hundred and fifty yards ahead, with a stone wall between the two forces. The intervening space between Sykes' men and the

stone wall was strewn with dead, dying, and wounded Union soldiers, victims of the battle of the day before. The air was rent with their groans and the agonizing cries of "water! water!"

"General," said a boy sergeant in gray, "I can't stand this."

"What is the matter, sergeant?" asked the general.

"I can't stand hearing those wounded Yankees crying for water. May I go and give them some?"

"Kirkland," said the general, "the moment you step over the wall you will get a bullet through your head. The

skirmishing has been murderous all day."

"If you'll let me, I'll try it."

"My boy, I ought not to let you run such a risk, but I cannot refuse. God protect you! You may go."

"Thank you, sir." And, with a smile on his bright, handsome face, the boy sergeant sprang over the wall, down among the sufferers, pouring the water down their parched throats. After the first few bullets, his Christ-like errand became understood, and shouts instead of bullets rent the air.

He came back at night to his bivouac untouched.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

TWO WAYS.

HERE are two boys in my school who showed two very different traits of character to-day. I wonder which you will like best. I must tell you something about them and another boy with whom this incident is connected.

"J" Smith leads the school in lessons as well as football. Why he is never called anything but "J" I don't know, unless it is considered as more distinctive when joined to Smith than John. J is a pleasant-faced boy, though, I must own, not handsome. His nose turns skyward. He has small blue eyes and fat cheeks. Some of the boys always address him as "Porker."

Theodore Salis is a small but ambitious boy, who wishes to lead the school, and Ray Hazard is a roly-poly, mischievous nine-year-old, and a great friend both of "J's" and of Theodore's.

One day just after the bell rang for the boys to be in their seats, after recess, J picked up his Latin exercise, which was marked ten, and was looking over it. Theodore glancing at his own, which was marked eight, and then across at J's, gave a peculiar little sarcastic smile of his, and suddenly called out above the hum of voices all talking at once, "Every fellow that thinks J. Smith's the handsomest boy in the school raise his hand!" Of course there was a general laugh. Ray Hazard stopped in the middle of a hearty laugh at one of his own jokes, turned crimson, and then spoke out clearly and quickly, "Every one that thinks J. Smith's one of the best fellows in the school raise his hand!" and up went both his as high as possible, and a score more flew up and waved enthusiastically. I don't know how the boys felt, but I wanted to say, "Three cheers for a boy whose sunny heart makes him want to say a kind instead of an unkind thing."

There are knocks enough given in the world—don't you add to them, boys. Say to yourself to-morrow: "To-day, every time I want to say an unkind thing I'll change it to a kind one." Try it and see how you'll feel at night.

If all the happiness and all the misery in the world were divided into two great heaps, you surely would not want to be adding to the misery pile. If you don't have a chance to *do* a kind thing, *say* one, and add your mite to the happiness heap.

SAINT CHRISTOPHER.

DID you ever hear the story of S. Christopher? It is very interesting. There was once a great, strong man named Offerus (it means "bearer") He swore that he would serve the greatest king on earth, if only he could find out who that king was. So he went to a holy man who lived by himself and was very wise. "Tell me," said Offerus, "who is the greatest king on earth, for I have sworn to serve him." "Yes," said the hermit, "I will tell you who He is. He is not one of wonderful strength—He does not kill people, nor lead soldiers to battle, but still He is the greatest king. I mean Jesus Christ our Lord!"

When Offerus heard this he asked the hermit what he was to do to serve this king. "Do you see that rushing river close by?" said the holy man. "Well, it is not at all deep, but one must be strong to get through the running water; and often children and women are drowned trying to cross! Now, you must build a little house on its banks, and be always ready to use your great strength in carrying over whoever wants to cross the ford and is not able to do so alone." The great chief didn't like this idea at

first, but finally he agreed to it, and faithfully fulfilled his promise. For some years he lived in his little hut and spent his days carrying people over the rapid stream, and nothing very much happened. Then one day, or rather one night, there was a great storm. The winds whistled through the trees and moaned round the hut of Offerus, and he thought of the loneliness of it all and the hardness of his work. While the great, strong man was thinking thus, he heard a little child's voice calling him: "Please take me over; please take me over!" Offerus stepped out, and in the gray light he dimly saw a little baby figure, whose face was looking eagerly up to his, and whose voice was begging him: "Please take me over." Offerus at first refused because of the storm and the hardness of the work, but he remembered the promise he had made to be always ready, and taking the little one on his big shoulders he stepped into the river. The water was very rough, and the little child got very heavy, and Offerus could scarcely get on. As the water got deeper, still heavier seemed his load, till the great giant felt he could not go on any longer, but must be drowned with his charge. But a strange light shone above him, and looking up he saw that he carried, not a little child, but Jesus Christ His Lord. "Lord, save me!" cried Offerus, and the Lord did save him and he was brought safe to land, and they two stood on the bank and Offerus worshipped His Master.

"Rise, Offerus," said the Lord, "and listen. Thou hast served Me faithfully for many years under the name of Offerus, the bearer; now, as a reward for thy labor, thou shalt be called 'Christofferus,' 'the Christ bearer,' because thou didst carry thy Lord." So ever afterwards was Offerus called Christopher, which, you see, is just a short way of writing "Christofferus."

CHRISTMAS THOUGHTS.

KEEP your Christmas nerve, and muscle, and heart, and hope, and cheer, first for your own home, your own fireside, your dearest, your closest, your sweetest—and then for the homeless, the fireless, the unloved, the "undeared," and be true, true, true to the last Christmas card that goes to your post-office, or the last "Merry Christmas" that crosses your lips! We are a generous people, and we must keep our festival with sincerity, honor, intelligence, and good sense if we would keep it alive and "in His name."—*Elizabeth Stuart Phelps.*

THE world may misunderstand God's rebukes, or put an unkind construction upon them; His children cannot, for they know "God is love."—*H. Bonar.*

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EDITORIAL NOTES.

THE death of the Czar of Russia is the all-absorbing European topic of interest. The estimates of his character are various, but all seem to agree that he has been the great preserver of European peace. His eldest son, who succeeds him, is a young man, and is said to possess advanced radical ideas.

THE great Missionary Council of the American Church which was held recently seems to have been a real success in arousing enthusiasm for the noble cause. Thirty-nine of the American bishops were present, besides many clergy, representing both home and foreign mission fields. The discussions and speeches were all most practical and interesting, and much increased interest, both theoretical and practical, in missions and missionaries cannot fail to follow as a result of the great gathering.

Church Bells (Eng.) says: "Some extracts from a letter of Bishop Bickersteth, of Central Japan, which appear elsewhere, contain a reference to a plan of which we have been for some time cognizant. It is nothing less than that the Church in Canada should have a Canadian bishop in Japan with a missionary jurisdiction. The Church in Canada has been for some time honorably distinguished for the zeal with which its members have striven not only to evangelize the Indians at home, but also to carry the Gospel to heathen peoples in foreign parts. A number of Canadian missionaries are now at work in various parts, and it is characteristic of the ardor of Canadian Churchmen

that they should now be seriously considering the practicability of also sending out a missionary bishop. Bishop Bickersteth writes as if he anticipated the immediate accomplishment of the scheme, but we are inclined to think that this is hardly likely to be the case. There are a variety of difficulties which have to be overcome and many details to be arranged. There is, however, no reason, so far as we are aware, why the wishes of Canadian Churchmen, which have found expression through their Domestic and Foreign Missionary Society, should not be fulfilled in the not very distant future.

"THE only point which we venture to submit for the consideration of our brethren in Canada, in connection with their very natural desire to complete, as it were, their share in foreign missionary work, is whether it would not be really better to provide an adequate stipend for a bishop who is a native of Japan than to send a Canadian bishop to this country? At the moment the idea may seem somewhat premature; but history in that wonderful country is being very quickly made, and in a very short time it might be that the best security for the continued existence of the Church in Japan would be a native ministry of the three orders, bishops, priests, and deacons. Even now the intense national feeling of the Japanese is a hindrance to evangelistic work, and this is not likely to grow less as time goes on. On the contrary, the interests of the Church in Japan might, perhaps, be best promoted by the withdrawal at no very distant date of the non-native missionaries; but, whether this be so or not, it is clear that so long as the Church in Japan is almost entirely officered by non-natives it will be exotic in character, and have no guarantee of permanence. The next few years ought to see half a dozen native bishops, at least, in Japan. If Canadian Church people were to devote themselves to the furthering of that object, we think that they would be doing much more to help on the winning of the country for Christianity than by merely sending to it a Canadian missionary bishop."

THE Bishop of Athabasca arrived in Winnipeg, from Athabasca, on October 5th, having completed the visitation of his diocese since May last.

The third triennial synod took place at Lesser Slave Lake early in July, when a profitable gathering was held, though owing to the uncertainties of travel the attendance was small. From Slave Lake the Bishop went overland about one hundred miles to Christ Church Mission on Peace River, where the Rev. J. G. Brick has so long worked. Mr. Brick has, we regret to say, been obliged to resign on account of ill-health. He is succeeded by the Rev. H.

Robinson, late of Whitefish Lake Travelling down the Peace River on a raft, in company with the Rev. M. Scott, Mr. Killick, and Miss Herbert (who was going out to be married to Mr. Warwick), Vermihon (St. Luke's mission) was reached after a tedious journey. Here Mr. Warwick was ordained deacon and married to Miss Herbert. Continuing down the mighty river—the Bishop “paddling his own canoe,” with Mr. Killick, who accompanied him from Toronto, as a companion—Chupe-wyan, on Lake Athabasca, 300 miles distant, was reached in due course. The Rev. Mr. Lucas is in charge at this point. After a short stay the Bishop crossed the lake southward, and ascended the Athabasca River in a trader's scow. The navigation of this stream is both difficult and dangerous, owing to the many rapids, and it took the party a whole month to reach Athabasca Landing, from which point there is a road of about ninety miles in length to Edmonton. The Bishop intends to live at the Landing in future, as its position is not only very central but, all travel for Athabasca passing through it, it gives ready communication with all the missions. As the Bishop's house is not yet completed, he will reside in Winnipeg for this winter.

Woman's Auxiliary Department.

“The love of Christ constraineth us.”—II. Cor. v. 14.

Communications relating to this Department should be addressed to Miss L. H. Moutzart, 271, General Corresponding Secretary W. A., 27 Mount Carmel St., Quebec.

A happy, holy, and blessed Christmas to all our readers.

PROVINCIAL BOARD OF MANAGEMENT.

ANNUAL REPORTS—(Continued).

REPORT OF THE GENERAL CORRESPONDING SECRETARY, 1893-94.

Shortly after this board rose from its last meeting in September, 1893, some of its officers and members asked for and were granted the favor of an informal conference with His Grace the Primate and the Bishops of Athabasca, Saskatchewan, and Calgary, New Westminster and Columbia, the result of which was the appointment of the following ladies to correspond with our W. A. and give us information concerning the work being carried on in their respective dioceses: Rupert's Land, Mrs. Fortin, Qu'Appelle, Miss Boyce; Saskatchewan, Mrs. L. Matheson, Calgary, Mrs. Bernard; Athabasca, Mrs. Young, New Westminster, Miss Lister, Columbia, appointment pending.

This has been a most important advance towards the hoped-for union of all the auxiliaries, and much interest has been awakened by the letters from these ladies which have been pub-

lished in THE CHURCH MAGAZINE and *Leaflet*. The Bishop of Newfoundland has consented to appoint a secretary in his diocese also.

Letters of condolence were sent to the Bishop and Mrs. Young, Mrs. Sillitoe, and the Misses Houghton, to which touching and grateful answers were received.

Congratulations were written to our sister W. A. in the United States when it took possession of the new chapel and offices in the Church Missions House, New York. Miss Emery's gracious reply you have in the *Leaflet*.

In May last a loving “good-by, and God-speed you” was sent to our General Dorcas Secretary, Miss Paterson, with whom it cost us so much to part. Her feeling answer you have also read in print.

Frequent communication is kept up with Miss Smith, whose work is growing and being blessed far beyond what we could have looked for in so recently established an undertaking, did we not know that it is God's work and not ours only.

Regrets to outgoing and welcomes to incoming diocesan officers have formed part of the reluctant and agreeable sides of your secretary's work, and she would respectfully request that any changes in a diocesan staff be reported to her as soon as made, and not only come to her knowledge inadvertently through the *Leaflet* or annual reports, as at present.

In August it was our very pleasing duty to send a welcome to the newly formed diocesan branch in Algoma. This branch has not yet met, but the Bishop has appointed Mrs. Lawrason, of Rosseau, diocesan secretary, and from her we will hear of its progress.

Appeals have come from the dioceses of Algoma, Rupert's Land, Moosonee, Qu'Appelle, Saskatchewan, Calgary, Athabasca, New Westminster, Columbia, and Mackenzie River, also from Japan, and have been forwarded to the diocesan centres—verbatim.

The total correspondence this year is close upon three times that of the previous one.

Your corresponding secretary would like to express her very grateful thanks and appreciation to the diocesan secretaries and others for their prompt replies and many other kindly helps in carrying out the important part of our work which it has been her privilege to endeavor to fulfil.

CHURCH MAGAZINE AND LEAFLET REPORT.

At the last meeting of this board, September, 1893, your corresponding secretary was entrusted with the publishing of the W. A. department in THE CHURCH MAGAZINE and the four pages in the *Leaflet* belonging to the Provincial Woman's Auxiliary.

The last numbers completed the first year of this arrangement, and it is for you to decide whether it is to be carried on into a second

year. In January last a list of the subjects for prayer and reading was issued as a fly leaf in the provincial pages of the *Leaflet*, the idea being that each member should put it in some convenient place for frequent reference. Were several hundred more of these lists printed and one given to each new member, with her member's card, she would be in a much better position to aid us by prayer, etc. In the March *Leaflet* appeared the unanimous vote of this Board of Management as to the thank-offering for the consolidation of the Church in Canada. It is earnestly hoped that this matter will be warmly taken up and a large sum contributed. Your secretary is greatly hampered for want of space in the *Leaflet* pages, and would much like to bring before you the desirability of each parochial branch taking, at least, one copy of THE CHURCH MAGAZINE, so that what cannot go into the *Leaflet* would surely reach those members who attend the branch meetings, if not others. So many more men read THE CHURCH MAGAZINE than the *Leaflet* that your secretary has hitherto repeated the appeals in it, hoping that a knowledge of the needs of our great North west would open hearts and purses not to be reached through the *Leaflet*. THE MAGAZINE space is capable of much fuller development, and could be used to far greater advantage could your secretary rely on its contents reaching every parochial branch. Any hints or suggestions as to the editing of either or both periodicals will be most welcome, for your secretary is keenly alive to the responsibility and opportunity of controlling the publication of what comes before so many thousand eyes and minds.

Respectfully submitted,

L. H. MONTIZAMBERT,
Gen. Cor. Sec. W.A.

At the request of the Domestic and Foreign Mission Board copies of the letter sent by Miss Smith, medical missionary to Japan, as her annual report to the Provincial W.A., has been sent to three Church and five secular newspapers. It will not be published in these papers.

The Rev. A. Tansy, of Somerset, Man., writes: "I drive nearly forty miles every Sunday, take three services, besides visiting during the week in a mission over four hundred square miles. Last winter I got somewhat badly frozen, and shall, therefore, be most grateful for a fur coat." [Can any of our gentlemen readers help us in this matter? - Ed.]

The Bishop of Moosonee writes: "I am going to make Montreal my headquarters till May next, but hope to go to Toronto, London, etc., during part of February and March, and perhaps to Halifax, etc., later in March and April." The Bishop's address is 395 Mauce street, Montreal.

It having been intimated that the diocese of Newfoundland required assistance, reference

was made to the Bishop, who sent the following reply: "I hardly think that we are entitled to ask for that kind of help which it is the province of your Woman's Auxiliary to dispense. It seems that with such a struggling diocese as Algoma, for instance, at your own doors there are claims nearer home which you might reasonably prefer to meet. We already receive a good deal of clothing, etc., from friends in England, and this enables me to supply every parsonage in the diocese with at least one bale of clothing every year, and many of the clergy receive a great deal more than this. Under these circumstances, while gratefully appreciating your willingness to help us, I do not think we ought to put in any application."

We are informed that the proprietors of the *Church Guardian* are willing to accept subscriptions from any member of the Woman's Auxiliary not already a subscriber, at a special rate of seventy-five cents per annum, in consideration and as a token of their appreciation of the work done by the Woman's Auxiliary. Any member of the Auxiliary may obtain the benefit by forwarding the amount above mentioned, together with the name of the parochial branch of the W.A. to which she belongs.

Miss Mucklestone, of Ontario diocese, was appointed Dorcas secretary in the place of Miss Paterson, resigned, at the meeting of the Provincial Board of Management in Quebec. It is much to be regretted that Miss Mucklestone does not see her way clear to accept the office. The president has consequently asked Miss Montizambert to act until the triennial meeting next September. All letters or appeals for Dorcas work should be addressed, Miss L. H. Montizambert, Post Office, Toronto, Ont.

THE AUXILIARY AS AN EDUCATOR.*

In Salem, Oregon, there is a very excellent parochial branch of the Woman's Auxiliary, in which a plan has been successfully adopted that might well be tried elsewhere, especially in places where there seems to be little to give. The ladies meet at each other's houses once a month for a literary afternoon, which lasts about three hours, and always proves interesting and instructive. The exercises are begun with a short religious service, the reading of a passage of Holy Scripture and prayer, after which the roll is called, each lady answering to her name by reading a missionary text from a slip of paper, from a number prepared beforehand and distributed by the hostess. Then follows some music, after which selections which have been carefully chosen, from the diocesan Church paper, *The Spirit of Missions*, *The Churchman*, and other Church papers, are read in turn, every lady

*Presented by Mrs. Twigg, at the officers' meeting, January 5th, 1894.

reading one, so that all may take a part and share in the responsibility of the day. More music follows, and, at the close, tea and cakes are served and a little time is given to general conversation. The members are provided with Auxiliary envelopes, and they are handed to the treasurer at each meeting with some enclosure for missions, the average receipts being about five dollars each month. As a proof that this is a popular and successful way of conducting an Auxiliary meeting, I was told that the branch began two years ago with seven members, and now numbers forty-eight; and that there is never any difficulty in finding a place for the branch to meet, all the ladies being ready and anxious to have it at their homes, each hostess having the privilege of inviting in some of her neighbors as guests of the occasion, an invitation always gladly accepted, and usually resulting in the addition of new members.

Some parish guilds on the Pacific Coast are taking a lesson from the children, and, without organizing separate missionary societies as parochial branches of the Woman's Auxiliary, agree to give all their work and offerings during Lent, and some of them during Advent also, to the cause of missions. This is an admirable plan, and well suited to places where the membership is small and the ladies cannot well attend many different meetings. Indeed, these affiliated guilds, if we could have the method more generally adopted, would not only bring a large accumulation of missionary gifts into the treasury through the Woman's Auxiliary, but would prove a most effectual way of educating those whom our diocesan officers often despairingly ask how to reach, who say that they "are not interested in missions." The thought is commended to the attention of diocesan officers, and to the active working members of the Auxiliary generally.—*Spirit of Missions.*

Books and Periodicals Department.

The Funk & Wagnalls Company, New York and Toronto, have in press the following new and important works:

A "Cyclopedia of Social Reforms." This Encyclopedia aims to give, on all the broad range of social reform, the experiences of the past, the facts of the present, and the proposals for the future. It puts side by side, in authoritative statements, the views, theories, and utterances of all the schools of economic or social thought. Its subjects include the Biographical, Bibliographical, Explanatory, Historical, Topical; embracing Political Economy, Political Science, Sociology; treating of Anarchism, Charity Organizations, Civil Service Reform, Co-operation, Currency, Finance, and Tax Reform, Direct Legislation, Individualism, Land Reform, Proportional Representation, Municipalism, Nationalism, Penology, Profit-sharing, Prohibition, Socialism, Social Purity, Trades Unionism, Woman's Suffrage, etc., etc., prepared with the co-operation of many distinguished specialists. Many prominent public men urge the need of just such a work to aid in a solution of the many questions of the day appertaining to greatly needed reforms. It will be a large octavo, of at least 1,000 pages. The price is set at \$6.

"Little's Cyclopedia of Classified Dates; a Ready-refer-

ence Compendium of Notable Events, in the History of all Countries, from B.C. 5,004 to A.D. 1895." Size, 4to; 1,200 pages. The student of politics, science, religion, and Church history, sociology, art, law, medicine, or of any of the professions or industries of civilization, or of the known events of barbarous peoples, will here find abundant and accessible historical data.

The classification and arrangement, to facilitate lightning reference, is said to be perfect. Price \$6.

A new edition of "The Library of Religious Poetry," by the late learned Dr. Philip Schaff, of literary fame, and Arthur Gilman, M.A.

This book contains a collection of the best poems of all ages and tongues, with biographical notices, and fifteen full-page steel engravings. The size is 8vo; 1,004 pages. Price \$6.

Christian Creeds and Confessions. Translated from the German of G. A. Gumblich, Ph.D., by I. A. Wheatley. Cloth, 12mo., 136 pp.; \$1. New York: Funk & Wagnalls Company. The salient feature of this book is that it aims to give a fuller account of the *Libri Symbolici*, and a clearer explanation of the doctrines which divide the hosts of Christendom, than does any other work. Its sections treat of "Church Creeds," "Doctrines of the Creeds," and "Doctrines of the Most Important Sects." It embraces the Greek or Oriental Church, the Roman Catholic Church, the Evangelical or Lutheran Church, the Reformed Church, and the churches of England and Scotland, also the sects appertaining to each. Irrespective of any possible bias on the part of its author, this volume is of especial value for the student by reason of its concise and accurate statement of facts. It furnishes a scholarly compendium of the creeds and confessions, and, having already found friendly acceptance among students of Church history in Germany, it is apt to find progressive place as a practical text-book of value in the theological schools and colleges of Canada. It is supplied with a good index.

The Missionary Review of the World. Funk & Wagnalls Co., 30 Lafayette Place, New York. A fearless, just, and sensible criticism of the fiasco known as the "World's Parliament of Religions," by the editor-in-chief, Dr. Pierson, opens the December number of this excellent magazine. The other articles are well up to the usual level of the *Review*. It is most useful and instructive for all those who are interested in missionary work.

The Expositor and *The Clergyman's Magazine* continue their good work. In the November *Expositor* is a very interesting article on "Optimism, the Attitude of Faith," by Rev. J. Watson, and there are other discussions, both learned and practical in their value. *The Clergyman's Magazine* "Note Book" is particularly bright in the November number, and a sermon by the late Prebendary Gordon Calthrop is also a feature of this number.

The publications of the Religious Tract Society are always most welcome visitors. *The Sunday at Home* for November begins a new series, and puts forth a most inviting programme for its next year. There are few magazines for general family reading which have attained the standard of excellence reached by *The Sunday at Home*. *The Leisure Hour*, *Boys' and Girls' Own Paper*, etc., are, as usual, bright, entertaining, and useful.

A new volume of the *Cosmopolitan* (New York, \$1.50 per year) begins with the November number. A splendid feast is set before its reader, each month in the *Cosmopolitan*; and its cheapness is a constant marvel. To single out articles from such a collection is hard, but perhaps "The Chiefs of the American Press," by James Creelman, is of especial interest.

The Review of Reviews. New York, 13 Astor Place; \$2.50 a year. Each number of the *Review of Reviews* speaks for itself. It is rapidly growing to be indispensable.

Returns by Parishes—Domestic and Foreign Missions.

RETURNS FROM THE DIOCESE OF ALGOMA.

FROM APRIL 1ST, 1893, TO MARCH 31ST, 1894.

PARISHES AND MISSIONS.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Aspden	63			1 01	1 10	2 74	
Launcelot	27			39	51	1 17	
Stanleydale	84			75	52	2 11	
Allansville	32			87	2 93	4 12	Rev. H. P. Lowe, B.A.
Bracebridge	2 00			6 50		8 50	
Falkenburg	1 15					1 15	
Baysville							
Stoneleigh							Rev. J. Boydell, M.A.
Burk's Falls	3 50		1 20	2 15	4 23	9 88	
Sundridge	3 50		1 50	3 40	45	7 65	Rev. C. Piercy.
Emsdale	2 24			45	77	3 46	
Ehberstone							Rev. Rural Dean Chowne, B.A.
Fort William, East							
" " West	8 81			4 85		13 66	Rev. M. C. Kirby.
Oliver							
Gore Bay	5 80			5 00	3 50	14 30	Rev. J. H. McLeod.
Gravenhurst	5 53				9 18	14 71	Rev. C. J. Machin.
Huntsville	95			3 64	6 64	11 23	Rev. Rural Dean Llywd.
Ilfracombe							
Ravencliffe				1 36		1 36	
Hoodstown							
Maganetawan				2 60		2 60	Mr. T. J. Hay.
Dunchurch				60		60	
Pearcey							
Millothian							
North Bay	7 63					7 63	Rev. A. J. Young.
Northwood				1 03		1 03	
Parry Sound	7 00					7 00	Rev. W. Evans.
Port Sydney				3 46		3 46	
Brunel							
Beatrice							
Ullswater							Rev. A. R. Mitchell.
Sault St. Marie					7 57	7 57	
Korah					1 60	1 60	Rev. R. J. Renison.
Schreiber							
Chapleau							
Sheguiandah	2 00					2 00	Rev. F. Frost.
South River	3 00			2 00		5 00	
Powassan	4 22			2 35	1 90	8 47	
Nipissing							
Eagle Lake	1 15			1 00		2 15	Rev. G. Gander.
Sprucedale					70	70	
Sudbury	4 00			3 00	4 06	11 06	
Copper Cliff	1 00					1 00	Rev. W. H. French.
Uffington				1 70	38	2 08	
Purbrook				56	62	1 18	Rev. A. H. Allman.
Rosseau	1 28					1 28	Rev. G. Gillmor.
Port Carling	1 45			2 13	2 00	5 58	
" " Christ Church	1 07			2 20		3 27	
Gregory					50	50	Rev. W. A. J. Burt.
Dorset and Baysville	1 50					1 50	
Webbwood	2 55			2 36		4 91	
Cook's Mills	2 27			3 65		5 92	
Walford	1 63			1 00	1 41	4 04	
Algoma Mills	1 00			45		1 45	
Blind River	75			76		1 51	
Trout Creek	1 50			1 00		2 50	
Broadbent				1 02	1 05	2 07	
Marksville				1 22		1 22	Rev. W. J. Ecclestone.
Seguin Falls					2 21	2 21	
Port Arthur				8 91	3 20	12 11	
Manitowaning				1 00		1 00	
Richard's Landing				2 38		2 38	
Jocelyn				1 40		1 40	
Totals	50 84		2 70	78 85	56 33	216 02	

RETURNS FROM THE DIOCESE OF HURON.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.	
	General.	Indian.						
Durham	3 68		10 00	3 12		16 80		
Egremont	1 49					1 49	Rev. W. G. Connor.	
Dungannon				70	75	1 45		
Port Albert				50	54	1 04	Rev. H. W. Jeanes.	
Eastwood	3 44			2 30	50	6 24		
Innerkip	1 35			70		2 05		
Oxford Centre	1 59				40	1 99	Rev. G. B. Ward.	
Essex Centre	3 28			1 21	50	4 99		
North Ridge	1 60			2 44	2 25	6 29	Rev. A. L. Beverly.	
Euphrasia	99					90		
Sydenham	46					46		
Walter's Falls	37					37	Rev. J. A. Ball.	
Exeter	4 38					4 38	Rev. E. V. Hunt.	
Florence	1 84		3 93	2 61	1 85	10 33		
Aughrim	1 21			2 80	1 73		Rev. H. R. Diehl.	
Forest				4 57	3 94			
Theford				2 07	1 00		3 07	Rev. R. Sims.
Galt	12 51		34 07	9 51	5 39	62 08	Rev. J. Ridley.	
Hespeler	5 70		7 21	5 16	4 15	22 22		
Preston	12 28		1 25	6 70	4 21	24 44	Rev. J. Edmonds.	
Glanworth	2 60		3 39	3 89	5 27	15 15		
Lambeth	1 31		1 80	2 16		5 27	Rev. S. E. G. Edelstein	
Glencoe	9 26		6 26	15 32	4 01	34 85		
Appin	2 00			2 68	72	5 40	Rev. W. Lowe.	
Goderich	3 31		14 00	8 00	17 70	43 01		
Goderich Township							Rev. M. Turnbull.	
Corrie	4 13			3 43	2 32	9 88		
Fordwich	3 22			3 55	1 62	8 39		
Wroxeter	2 25			80	1 10	4 15	Rev. W. F. Brownlee.	
Granton	2 24			3 00		5 24		
Biddulph	2 60			3 00		5 60		
Prospect Hill	85			1 32		2 17	Rev. J. Holmes.	
Hanover	3 40			1 80		5 20		
Allan Park	1 16			80		1 96	Rev. M. M. Goldberg.	
Haysville	7 40		1 72	6 80	4 71	20 63		
Hamburg	4 25			3 95	3 97	12 17		
Wilnot	3 09			2 71	2 00	8 40	Rev. J. Ward.	
Heathcote	2 30				61	2 91		
Banks	35		70			1 05		
Kimberly	42					42		
Duncan	52					52		
Ravenna	64					64	Rev. C. C. Jennings	
Hensall	2 65		7 50	3 40	1 37	14 92		
Staffa	1 20			71		1 91	Rev. E. Softley, jr.	
Holmesville	66		1 76	55	1 31	4 28		
Middleton	3 60		3 42	1 79	1 45	10 26		
Summerhill	1 32		1 59	1 22	1 96	6 09	Rev. L. W. Diehl.	
Hyde Park	3 37			4 50	3 58	11 45		
Byron	2 20			3 35	75	6 30		
Hderton	1 75			2 06	85	4 66	Rev. A. H. Rhodes.	
Huntingford	3 75			2 25	1 15	7 15		
South Zorra	2 00			1 25	45	3 70	Rev. W. H. Battersby.	
Ingersoll	12 50		25 00	12 00	8 00	57 50		
Chapel			1 00			1 00	Rev. J. H. Moorhouse.	
Invermay	4 25			2 00	1 50	7 75		
Elsinore								
Lake Arran	1 15			1 37	60	3 12	Rev. R. S. Cooper, R.D.	
Kanyenga	98			50	51	1 99	Rev. J. L. Strong.	
Tuscarora	70			1 11	75	2 56	Rev. I. Barefoot.	
Cayuga	53			80		1 33		
Delawares	36			53		89		
Kincardine	20 00		19 00	15 00	7 00	61 00	Rev. I. Thompson.	
Kingsville	6 93			5 00	3 28	15 21		
Leamington	2 42		1 72	1 78	1 31	7 23	Rev. C. R. Matthew, R.D.	
Kirkton	90		5 25	75	50	7 40		
Biddulph, St. Patrick's	1 50		15 00	1 05	80	18 30	Rev. H. D. Steele.	
Listowel								
Shipley							Rev. J. F. Parke.	
London, St. Paul's Cathedral	70 97			53 23	120 08	244 48	Very Rev. Dean Innes.	
Christ Church	18 00		11 00	6 00	3 50	38 50	Rev. Canon Smith, R.D.	
Memorial Church	50 00		35 00	22 00	20 00	127 00	Rev. Canon Richardson.	
All Saints	4 50			7 00	1 00	12 50	Rev. W. Shortt.	

RETURNS FROM THE DIOCESE OF HURON.

PARISHES.	Domestic Missions		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.			
	General.	Indian.								
London St. John Evangelist ..	24	51		16	46	14	33	55	20	Rev. W. T. Hill.
" Hellmuth Ladies' Coll.				1	00	1	38	2	38	Rev. E. N. English.
" East, St. Matthew's...	2	00		2	91	1	58	6	49	
Emmanuel	1	16		3	70		60	5	46	Rev. W. M. Seaborne.
London, St. James	35	79	33	72	25	45	27	186	85	Ven. Archdeacon Davis.
London West, St. George's....	6	20		13	46	7	54	27	20	Rev. G. B. Sage.
London Tp., St. George's....	5	42	4	54		2	65	18	22	
" Trinity	0	12	3	3	00	1	75	14	69	Rev. R. Wilson.
" St. John's.....	2	26		2	35			4	61	Ven. Archdeacon Marsh.
Lucan	4	72		4	48			9	20	Rev. R. H. Shaw.
Lucknow				5	25	2	40	7	65	
St. Helens				2	85	1	20	4	05	Rev. C. Miles.
Markdale	3	84	1	2	37	2	64	10	59	
Berkeley		83			72	1	02	2	57	Rev. W. Hinde.
Meaford	3	85	8	9	22	3	00	24	91	
St. Vincent		31			26			57		Rev. D. J. Caswell.
Mitchell	14	32	21	12	92	6	46	55	12	Rev. A. D. Dewdney.
Millbank	1	82	6	4	75	1	82	14	57	
Milverton	1	57		2	05			3	62	
Crosshill	1	06		1	15			2	21	Rev. C. R. Gunne.
Mooretown			1		32		85	3	11	
Corunna			40	1	55	1	00	2	95	Rev. T. L. Armstrong, R.D
Morpeth	1	15		1	78			2	93	
Howard	1	48		2	03			3	51	
Clearville	1	21		1	21			2	42	Rev. S. L. Smith.
Mt. Pleasant	1	30	2	1	03			4	73	Rev. J. P. Curran.
Mohawk Indian	2	50		1	46			3	96	Rev. R. Ashton.
Muncey Indian, St. John		88			50		40	1	78	
St. Paul	1	04			56		23	1	83	
Oneida	1	73			66		21	2	60	Rev. A. G. Smith.
Norwich	2	39		1	50	1	36	5	25	
Northfield		84		1	06			1	90	
Otteville	2	00		1	25			3	25	Rev. J. T. Wright.
Oil City		80			46			1	26	
Oil Springs	1	52			65			2	17	
Inwood	1	06		1	18			2	24	Rev. W. Stout.
Onondaga	6	06		3	90	2	55	12	45	
Middleport	5	00		6	00	1	75	12	75	Rev. G. M. Cox.
Owen Sound	5	00		5	00	12	06	22	06	
Derby										Rev. J. Ardill
Paisley	2	20	6	1	35	2	82	12	94	
Pinkerton	1	17			70		66	2	53	Rev. J. R. K. Bell.
Paris	6	01	32	4	03			42	29	Rev. A. Brown.
Parkhill	2	50		2	25	2	16	6	91	
Greenway		70			70		50	1	90	Rev. Dr. Beaumont.
Pelee Island	1	30	2		70		50	4	50	Rev. J. Gander.
Petrolia	19	82	25	16	20	9	80	70	82	Rev. W. Craig.
Pine River	1	74		1	39			3	13	
Ripley		98			47		85	3	30	
Ambuly		52			52			52		Rev. E. A. Hall.
Point Edward	2	62		1	90	1	20	5	73	
Perche		60			82			1	42	Rev. J. Hale.
Port Burwell										Vacant.
Vienna										
Port Dover	18	00		10	87	15	38	44	25	
Vittoria	2	36		2	50	2	10	6	96	Rev. J. R. Newell.
Princeton	2	12	3	4	96	2	05	12	75	
Drumbo	1	18		1	06		75	2	99	Rev. E. Lee.
Port Rowan				2	68	2	01	4	69	
Rowan Mills					70			70		
St. Williams					85			85		Rev. A. Shore.
Port Stanley	1	50		1	50	1	00	4	00	Rev. Dr. Schulte.
Ridgetown	2	19			98		67	3	84	
Highgate	1	37			28			2	65	Rev. W. E. Scott.
St. Marys	7	41	14	7	08	5	06	33	55	Rev. W. J. Taylor.
St. Thomas, Trinity	26	85	39	16	82	16	52	99	31	Rev. Canon Hill, R.D.
" East, St. John's	1	25				3	11	4	36	Rev. W. Hinde.
Sandwich	2	11		1	52	5	02	8	65	
Sandwich East										Rev. D. H. Hind.
Sarawak										Vacant
Wolseley										
Sarnia	28	37	42	18	00	6	56	95	45	Rev. T. R. Davis.

RETURNS FROM THE DIOCESE OF HURON.

PARISHES.	Domestic Missions		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indians.					
Sarna Chapel.....			4 25			4 25	
" Indians.....					70	70	Rev. H. P. Chase.
Seaforth.....	14 67			4 00	10 40	29 07	
Dublin.....	1 90			1 32		3 22	Rev. J. W. Hodgins.
Shelburne.....	97			4 05	1 21	6 23	
Primrose.....	30			29	34	93	Rev. W. A. Graham
Simcoe.....	22 93			19 16	10 92	53 01	Rev. R. Hicks.
Southampton.....							
Port Elgin.....							
Stratford, St. James'.....	21 30		13 00	15 35	6 42	56 07	Rev. D. Williams.
" Memorial Church.....	3 00		8 77	3 00	1 50	16 27	
Scbringville.....	1 60			1 90		3 50	Rev. D. Deacon.
Strathroy.....	1 46			5 98	4 76	12 20	Rev. F. G. Newton.
Teeswater.....	6 50					6 50	Vacant.
Thamesford.....	3 15			70		3 85	
Lakeside.....	1 10			1 12		2 22	Rev. W. Stout.
Thamesville.....	2 03			1 71	7 00	10 74	
Bothwell.....	3 00			1 08	55	4 63	Rev. H. E. Bray.
Thorndale.....	4 31			4 29		8 60	
Nissouri.....	1 67			72	61	3 00	Rev. A. Corbett.
Tilsonburg.....	5 68			4 49	2 13	12 30	
Dereham.....	72			1 90	45	3 07	Rev. F. Ryan.
Tilbury Centre.....	1 75					1 75	
Tindel.....							
Merlin.....	43					43	Vacant.
Romney.....							
Tyrconnell.....	7 49			2 60	4 42	14 51	
Burwell Park.....	2 00			1 32		3 32	
Dutton.....					70	70	Rev. M. G. Freeman.
Walkerton.....	7 47					7 47	
West Brant Township.....	3 44					3 44	Rev. S. F. Robinson.
Walkerville.....	7 50			11 50	4 00	23 00	Rev. F. R. Ghent.
Wallaceburg.....	2 61			2 18	2 00	6 79	
Becher.....	42			58		1 00	Rev. G. M. Franklin.
Walpole Island.....	1 62			1 00	1 25	3 87	Rev. J. Jacobs.
Wardsville.....	2 45		8 31	3 47	97	15 20	
Glencoe.....							
Newbury.....	1 36		4 83	2 03	1 07	9 29	Rev. W. Johnson.
Warwick.....	3 32			4 06	4 42	11 80	
Wisbeach.....	96			2 77	2 47	6 20	Rev. H. A. Thomas.
Watford.....	2 00		7 33	1 65	5 05	16 03	
Brooke.....	3 16			1 33	2 38	6 87	
Warwick 4th Line.....					66	66	Rev. J. Downie.
Warton.....	2 76			2 96	2 87	8 59	
Hepworth.....	60			1 50	1 80	3 90	Rev. W. Henderson.
Windsor.....	13 82			9 71	10 54	34 07	Rev. Canon Hincks.
Wingham.....	16 38		29 26	9 37	6 47	61 48	Rev. L. G. Wood.
Woodhouse.....	2 50			2 15	85	5 50	
Port Ryerse.....							
Waterford.....	1 25			1 63	75	3 63	Rev. Canon Young.
Woodstock.....	39 55		11 49	32 94	10 20	94 18	Rev. J. C. Farthing.
" All Saints'.....	61					61	
Woodstock East.....	22 95			38 50	6 07	67 52	
Beachville.....	4 70			3 50	1 06	9 26	Rev. F. M. Baldwin.
Wyoming.....	1 15			1 32	1 00	3 47	
Camlachie.....	1 00			70		1 70	
Wanstead.....	83			67		1 50	Rev. J. M. Gunne
	1001 70		623 98	913 64	645 97	3185 29	

RETURNS FROM THE DIOCESE OF MONTREAL.

FROM JUNE 1ST, 1893, TO MAY 31ST, 1894.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals	INCUMBENTS.
	General.	Indian					
Abbotsford.....	23 07			3 12	2 43	29 22	Rev. H. E. Horsey
Adamsville and East Farnham..					1 00	1 00	Rev. J. Cattermole
Alleyne.....	2 13			4 62	1 25	8 00	Rev. J. H. Bell
Arundel.....					1 50	1 50	Rev. R. F. Hutchings
Aylmer.....	10 00		8 03	10 62	1 50	30 15	Rev. E. P. Judge
Aylwin.....				1 48	1 00	2 48	Rev. W. E. Kaneen
Bedford.....							Rev. Rural Dean Nye
Berthier (en haut).....					*3 50	3 50	Rev. R. D. Mills
Bolton.....	6 00					6 00	Rev. A. C. Wilson
Boscobel and North Ely.....	2 50	4 04		3 05	1 42	11 91	Rev. C. P. Abbott
Bristol.....							Rev. W. C. Dilworth
Brome.....	1 00					1 00	Rev. I. A. Lackey
Buckingham and Lochaber.....							Rev. B. S. T. Marrott
Chambly.....	25 35		2 89	16 97	4 00	49 21	Rev. R. D. Irwin
Chelsea and Templeton.....	15 42		2 00	1 30	10 82	29 52	Rev. A. A. Allen
Christieville.....	20 09			11 10	2 40	33 59	Rev. B. P. Lewis
Clarenceville and Noyan.....	9 61			15 62	2 42	27 65	Rev. Rural Dean Robinson
Clarendon.....	17 00			25 00	15 14	47 14	Archdeacon Naylor
Coteau Landing.....	6 00	10 00		8 35	1 00	25 35	
Cowansville.....			3 58			3 58	Rev. C. Wright
Dunham.....	9 00			9 35	3 35	21 70	Rev. N. A. F. Bourne
Eardley.....				2 18	2 00	4 18	Rev. A. Elliott
Edwardstown.....	2 05			1 13	1 64	4 82	Rev. E. G. Sutton
Franklin and Havelock.....					2 58	2 58	Rev. W. J. M. Beattie
Glen Sutton.....				30		36	Rev. I. H. Lackey
Granby.....	28 52			41 25	3 50	73 27	Rev. Rural Dean Longhurst
Grenville and Calumet.....	12 57			12 50	5 36	30 49	Rev. W. Harris
Hemmingford and Hallerton.....	14 38					14 38	Rev. T. B. Jenkins
Hull.....	6 00			9 57	*4 06	19 63	Rev. Rural Dean F. R. Smith
Huntingdon and Hinchinbrooke	31 73		12 97	6 66	3 26	54 62	Rev. Canon Rollit
Iron Hill and West Brome.....	1 13					1 13	Rev. F. Charters
Kildare and Ramsay.....							
Kingsey.....			1 50			1 50	Rev. W. Weaver
Knowlton.....	6 00			7 20		13 20	Rev. W. P. Chambers
Lacadie and Savanne.....							Rev. B. P. Lewis
Lachine.....					*11 28	11 28	Rev. R. Hewton
Lachute.....	10 00			7 07	2 00	19 07	Rev. A. B. Given
Lacolle and Napierville.....	21 45			7 69	2 70	31 75	Rev. W. C. Bernard
Leslie.....				1 00		1 00	Rev. I. M. Coffin
Longueuil.....	11 75			9 50		21 25	Rev. J. G. Baylis
Mascouche and Terrebonne.....	10 12					10 12	Rev. A. C. Asch
Mille Isles and Morin.....				5 13	1 42	6 55	Rev. H. A. Meek
Milton.....				4 00		4 00	Rev. T. W. Ball
Montreal, Cathedral.....	90 00			88 00		178 00	Rev. Dr. Norton
" Grace Church.....	10 00			12 00	12 50	34 50	Rev. John Ker
" All Saints.....					17 35	7 35	Rev. H. J. Evans
" West.....					5 07	5 07	Rev. George Johnson
" St. George's.....	1030 00		20 00	50 00		1100 00	Very Rev. Dean Carmichael
" St. Henri.....							Rev. Samuel Massey
" St. James the Apostle.....	115 00			115 66	*35 00	265 66	Rev. Canon Ellegood
" Ch. of the Advent.....				4 15		4 15	Do. and Rev. M. O. Smith
" Ch. of the Redeemer.....	1 50					1 50	Rev. Canon Ellegood
" St. John the Evan.....	1 50			33 00		34 50	Rev. E. Wood
" St. Jude's.....				2 39		2 39	Rev. J. H. Dixon
" St. Luke's.....	5 00	10 00			8 15	23 15	Rev. T. E. Cunningham
" St. Mary's.....					3 11	3 11	Rev. H. Tekill
" St. Martin's.....	171 70	9 58	9 69	177 56	63 37	431 90	Rev. G. O. Troop
" St. Matthias.....				3 00	24 54	27 54	Rev. F. Bushell
" St. Stephen.....	15 00			20 00	18 06	53 06	Ven. Archdeacon Evans
" St. Thomas.....	75 85		25 00	33 78	13 49	148 11	Rev. J. F. Renaud
" Trinity.....							Rev. Canon Mills
Nelsonville.....		4 00			1 49	4 49	Rev. J. A. Elliott
New Glasgow and Kilkenny.....							Rev. F. H. Clayton
North Gore.....			7 95	2 50	35	10 80	Rev. A. E. Mount
North Shelford and S. Roxton.....							Rev. James Thomson
North Wakefield.....				1 00	1 00	2 00	Rev. C. Boyd
Ormslow.....			25 00	11 30		36 30	Rev. W. A. Fyles
Ormsdown.....				3 00		3 00	Rev. A. D. Lockhart
Papineauville.....	4 18					4 18	Rev. R. Emmet
Portage du Fort and Bryson.....	5 68		5 68	6 08	2 51	20 23	Rev. H. Plaford

RETURNS FROM THE DIOCESE OF MONTREAL.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Portland.....				2 89	2 30	5 19	Rev. W. T. King
Potter.....	4 12		2 5		*1 00	7 37	Rev. Rural Dean Brown
Rawdon.....							Rev. W. Davies
River Desert.....				2 00	1 36	3 36	Rev. R. C. Brewer
Rougemont.....				1 61	65	2 26	Rev. W. J. M. Waterson
Sabrevois.....					50	50	Rev. J. Roy
Sault au Recollet.....			10 45	6 00	2 66	19 11	Rev. E. McManus
Sorel.....	16 00			7 50	3 00	26 50	Rev. Canon Anderson
South Stukely.....	2 04			2 00	1 00	5 04	Rev. J. W. Garland
Stanbridge East.....							Rev. C. G. Rollit
St. Andrews.....	8 00				5 47	13 47	Rev. J. W. Dennis
St. Armand East.....	3 50	38 26		2 60		44 36	Rev. Canon Davidson
St. Armand West & Pigeon Hill	2 80					2 80	Rev. F. A. Allen
St. Hyacinthe.....							Vacant
St. John.....					8 38	8 38	Rev. W. Windsor
St. Lambert and Laprairie.....	2 50			20 00	3 67	26 17	Rev. W. J. Dört
Sutton and Abercorn.....				6 53	3 90	10 43	Rev. E. F. Capel
Thorne and Leshe.....				3 00		3 00	Rev. J. L. Flanagan
Valleyfield.....					1 00	1 00	Rev. C. Wright
Vaudreuil.....	21 77			15 55		37 62	Rev. J. Carmichael
Waterloo.....	*18 86			13 81	3 42	36 09	Ven. Archdeacon Lindsay
West Farnham.....	16 23	56 52	6 50	15 33	4 00	98 58	Rev. Canon Mussen
West Shefford and Fulford.....							Rev. S. A. Mills
Chancellor Bethune, (J.C.)	40 00	10 00				50 00	
Stipend Bishop of Algoma	500 00					500 00	
Miss Crookshank	5 00	5 00				10 00	
Miss J. Crookshank	5 00	5 00				10 00	
Collected by Rev. G. Rogers	1524 73					1524 73	
Mrs. Lonsdell		1 00				1 00	
Collected by Miss Brown		407 89				407 89	
Rev. W. Snowdon		20 00				20 00	
A member of the W.A.		20 00				20 00	
Miss Van Horsan		30 00				30 00	
Rev T. E. Sanders	5 00	5 00			2 50	12 50	
Woman's Auxiliary	30 00	57 15		128 00	31 00	246 15	
Anonymous	22 00					22 00	
Diocesan Theological College		111 56		10 00		121 56	
Mrs. Miles Williams	20 00					20 00	
Mrs. Carmichael					20 00	20 00	
Archdeacon Lonsdell				1 50	2 50	4 00	
Mrs. R. Phelps				5 00	15 00	20 00	
Rev. Canon Anderson				5 0	1 00	6 00	
	4076 38	805 90	143 49	1037 75	393 16	6456 74	

*For P.M.J. †Half for each society ‡L.S. \$3.40; P.M.J. \$9.00.

RETURNS FROM THE DIOCESE OF NIAGARA.

FROM APRIL, 1ST, 1893, TO MARCH, 31ST, 1894.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Acton.....				4 80	*2 00	6 80	
Rockwood.....					*1 30	1 30	Rev. G. B. Cooke.
Ancaster.....	40 92			7 52	6 76	55 20	
Copetown.....							Rev. E. J. Fessenden.
Arthur.....	4 71			5 08	4 00	13 79	
Damascus.....	1 06			2 06		3 12	
Dracon.....							Rev. S. Bennetts.
Barton.....	8 90			5 65		14 55	
Glanford.....	5 38			3 27		8 65	Rev. Rural Dean Clark, M.A.
Bullock's Corners.....	3 90			3 63	1 45	8 98	
Rockton.....							
Strabare.....							
The Battery.....							Rev. J. J. Morton.
Burlington.....	13 70			2 70	4 06	20 46	Rev. Canon Belt. M.A.
Caledonia.....	4 00			5 17	4 00	13 17	Rev. H. F. Mellish.
Cayuga.....	50 93			13 91	4 00	73 65	Rev. J. Francis, B.D.

RETURNS FROM THE DIOCESE OF NIAGARA

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Chippawa				2 46	1 45	3 91	Rev. E. J. Fessenden.
Dundas	32 85			17 28	5 09	55 22	
St. Andrew's, in the Vale	2 94			2 45		5 39	Rev. E. A. Irving.
Dunnville	15 34			5 30	3 49	24 13	Rev. T. Motherwell, B.A.
Elora	25 23			3 00	*6 86	35 09	
Alma	4 12			2 00		6 12	Rev. T. Smith.
Erin							
Hillsburgh							Vacant.
Reading							Rev. J. Morton.
Fergus					3 40	3 40	
Fort Erie	23 25			9 00	4 44	36 69	
Bertie							Rev. P. W. Smith.
Georgetown	11 50			12 00		23 50	
Stewarttown	4 35					4 35	Rev. Jos. Fennell.
Grand Valley	1 35			3 81		5 16	
Colbeck's	6 12			2 67		8 79	Rev. J. H. Fletcher.
Grimsby, St. Andrew's	36 00			11 00	7 27	56 27	Rev. C. R. Lee.
"					*2 00		
Guelph, St. George's	45 00		30 00	19 00	34 13	128 13	Ven. Archdeacon Dixon.
" St. James	44 22			17 25	4 49	65 96	Rev. A. J. Belt, M.A.
Hamilton, Cathedral	257 12			111 10	19 75	387 97	Rev. E. M. Bland.
" Ascension	484 71			193 48	*52 24	730 43	Rev. W. H. Wade.
" St. Thomas	37 00			12 00		49 00	Rev. Canon Curran.
" All Saints	26 25		2 25	20 20	*8 50	57 20	Rev. Rural Dean Forneret.
" St. George's				20 07		20 07	Rev. L. G. A. Roberts.
" St. Mark's	20 72			8 89		29 61	Rev. Canon Sutherland.
" St. Luke's	1 00				*3 50	4 50	Rev. Rural Dean Massey.
" St. Matthew's							Rev. C. E. Whitcombe
" St. Peter's							Rev. T. Geoghegan.
" St. John Evangelist					8 65	8 65	Rev. C. LeV. Brine
Harriston	5 75	3 58		1 46	3 17	13 96	
Clifford	1 00			26	1 05	2 31	
Drew	50			50		1 00	Vacant.
Homer	1 30				*1 22	2 52	
Grantham	5 85				*2 00	7 85	
Virgil				2 55		2 55	Rev. S. J. Woodroffe.
Jarvis	21 00					21 00	
Hagersville	5 00			5 00	3 00	13 00	Rev. Rural Dean Gardiner.
Louth							
Port Dalhousie				7 04		7 04	Rev. Canon Gribble.
Lowville	6 83			1 30		8 13	
Nassagaweya	94			87		1 81	
Nelson	1 23					1 23	Rev. J. Seaman.
Merrittton	5 50	15 50		5 00	*4 01	30 07	Rev. F. H. Fatt.
Milton	16 68			4 10	6 84	27 62	
Hornby	21 18			2 23	1 50	24 91	
Omagh	14 82			1 00	1 77	17 59	Rev. P. T. Mignot.
Moorefield							
Rothsay				1 51		1 51	
Drayton				1 55		1 55	Rev. H. J. Leake.
Mount Forest	5 85					5 85	
Riverstown							
Farewell	62					62	Rev. Rural Dean Bevan.
Nanticoke	15 25	2 00		2 80		20 05	
Cheapside				65		65	Rev. A. W. S. Garden.
Niagara	41 10			24 26	16 17	81 53	Rev. J. C. Garrett.
Niagara Falls, Christ Church	5 00	35 51		8 00	*5 00	53 51	
" St. Stephen's	5 17	23 81		3 50		32 48	Ven. Archdeacon Houston, M.A.
Norval	7 65	8 02			*2 30	17 97	Vacant
Oakville	100 00			4 12	6 75	110 87	Rev. Canon Worrell, M.A.
Orangville	2 00			2 00		4 00	Rev. A. Henderson.
Bowling Green	1 25					1 25	Rev. J. A. Ballard
Palermo	4 57			1 66		6 23	Rev. W. J. Pigott.
Palmerston	7 42			6 90	3 85	18 17	Rev. F. C. Piper.
Port Colborne	9 00			3 46		12 46	
Marshville	3 00			2 50		5 50	Rev. A. Bonny.
Port Maitland	1 72			2 78		4 50	
South Cayuga	3 42			6 00	2 00	11 42	
Taplestown	2 58			86	*85	4 29	
Woodburn	3 96			1 60	*1 35	6 91	
Rymal				54		54	Rev. M. W. Britton.
Smithville							
Beamsville							

RETURNS FROM THE DIOCESE OF NIAGARA.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Wellandport							Rev. J. C. Mussen.
Stamford	6 66			6 56		13 22	
Niagara Falls South.....	15 12	7 57		17 50	5 10	45 29	
Queenston	2 57			9 50		12 07	Rev. Canon Bull.
St. Catharines, St. George's.....	21 00			15 50		36 50	Rev. R. Ker.
" Christ Ch. & St. Thomas.....	71 81	13 03		58 29	*10 32	153 45	Rev. Rural Dean Armitage.
" St. Barnabas'.....	1 00			1 00	4 50	6 50	Rev. C. H. Shutt.
Strabane							Vacant.
Stoney Creek				1 75	*3 56	5 31	
Winona					*2 07	2 07	
Bartonville				5 00	*1 92	6 92	Rev. C. E. Belt, B.A.
Thorold	29 00			14 34	{ *4 00 *4 00	51 34	
Port Robinson	2 25			3 66	*1 75	7 66	
Allanburg							Rev. P. L. Spencer.
Waterdown	13 54			2 30	*1 45	47 29	
Aldershot	8 43			3 08	1 64	13 15	Rev. R. Corder.
Welland							Rev. G. Johnstone, D.D.
Fonthill							
York	6 22			1 72		7 94	Rev. C. Scudamore.
Caistorville							
Woman's Auxiliary Missionary Meeting							
	1,717 37	109 02	32 25	772 95	300 78	2,932 37	

*London Society.

RETURNS FROM THE DIOCESE OF NOVA SCOTIA.

FROM AUGUST 31ST, 1893, TO AUGUST 31ST, 1894.

PARISHES.	Domestic Missions		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Alberton, P. E. I.							Rev. J. M. Forbes
Albion Mines.....	6 00					6 00	Rev. M. Taylor
Amherst				10 40		10 40	Rev. V. E. Harris
Annapolis.....				10 60	13 70	24 30	
Antigonishe	14 00					14 00	Rev. A. T. Brown
Arichat.....	10 08			4 42		14 50	Rev. E. Ansell
Aylesford	6 00			5 00	1 75	12 75	Rev. J. M. Wade
Baddeck.....	1 71			2 15	1 18	5 04	Rev. H. H. Pittman
Beaver Harbour.....							Rev. R. Smith
Blandford				9 00	*1 25	10 25	Rev. E. Roy
Bridgetown.....				2 45		2 45	Rev. H. D. DeBlois
Bridgewater				5 25		5 25	Rev. W. E. Gelling
Canso							Rev. C. Lutz
Charlottetown, St. Paul's.....							Rev. W. Hamlyn
" St. Peter's			50 00	44 93		94 93	Rev. J. Simpson
Chester.....	9 00					9 00	Rev. T. Clift
Clementsport	1 75					1 75	Rev. J. M. Withycombe
Cornwallis.....	18 38	12 83		17 86	1 67	40 74	Rev. F. J. H. Anford
Country Harbour.....							Mr. H. Gay
Cow Bay, C. B.			20 00			20 00	Rev. W. J. Lockyer
Crapaud, P. E. I.	8 40			9 18	*6 38	23 96	Rev. A. W. Daniel
Dartmouth.....				16 68	*14 66	31 34	Rev. T. C. Mellor
Digby		7 11	\$22 75	7 00	6 00	42 86	Rev. Dr. Ambrose
Eastern Passage.....	8 40					8 40	Rev. H. Leigh
Falmouth.....	8 62	22 96		8 40		19 98	Rev. C. H. Fullerton
Falkland	5 96			8 62		14 58	Rev. Dr. Bowman
Georgetown.....	5 50		1 60			7 10	Rev. F. E. J. Lloyd
Granville.....				2 40	1 00	3 40	Rev. F. P. Gieatorex
Guysboro							Rev. W. J. Arnold
Halifax, Garrison Chapel.....	19 00			11 16		30 16	Rev. F. B. N. Norman Lee
" St. George's.....							Rev. Canon Partridge
" St. James'.....							Rev. K. Richardson

RETURNS FROM THE DIOCESE OF NOVA SCOTIA.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS
	General.	Indian.					
Halifax, St. Luke's				144 50	41 17	185 67	Rev. E. P. Crawford
" St. Matthias		†14 80		30 00		44 80	Rev. F. H. W. Archbold
" St. Mark's							Rev. N. Lemoine
" St. Paul's	31 21	†145 00 20 00	‡27 00	78 21	*45 94	347 36	Rev. Dyson Hague
" St. Stephen's	7 50		‡8 61	1 00	6 02	23 13	Rev. H. Webster
" Trinity		‡4 42			*5 41	9 83	Rev. F. H. Almon
Herring Cove.							Rev. Dr. Bowman
Hubbard's Cove.							Rev. I. W. Norwood
Kentville	12 00	‡11 00		12 00	7 00	42 00	Rev. Canon Brock
La Have							Rev. G. D. Harris
Liverpool	18 00	‡5 00		8 32		31 32	Rev. E. B. Nichols
Lockeport							Rev. T. W. Johnston
Londonderry	3 75	‡7 35			2 05	13 15	Rev. W. J. Ancient
Louisburg, C. B.			‡20 00	5 27	2 66	27 93	Rev. T. F. Draper
Lunenburg	148 00					148 00	Rev. G. Haslam
Mahone Bay	10 00			10 04		20 04	Rev. E. A. Harris
Maitland	5 00			5 00	2 64	12 64	Rev. G. R. Martell
Manchester							Rev. H. H. Hamilton
Melford							Rev. T. R. Gwillim
Milton, P. E. I.				9 00		9 00	Rev. T. B. Reagh
New Glasgow					6 75	6 75	Rev. W. A. C. Frost
New Dublin							Rev. C. P. Mellor
New Germany							Rev. E. B. P. Parry
New London, P. E. I.	4 77		‡4 73			9 50	Rev. T. Lloyd
Newport				14 50	3 48	17 98	Rev. K. C. Hind
New Ross	1 25					1 25	Rev. E. T. Woollard
Parrsboro	11 59			2 68	46	14 73	Rev. S. Gibbons
Petite Riviere	64		‡2 00	2 15		4 79	Vacant
Pictou	4 90					4 90	Rev. H. A. Harley
Port Grenville							Rev. D. Richards
Port Hill, P. E. I.					*2 00	2 00	Rev. H. Harper
Port Medway							Rev. J. Lockward
Pugwash							Rev. A. M. Bent
Rawdon				1 01		1 01	Rev. J. Spencer
River John							Rev. J. L. Downing
River Phillip							Vacant
Sackville							Rev. Rural Dean Ellis
Seaforth							Rev. S. Davies
Shelburne	14 00		‡2 68	16 42	4 33	37 43	Rev. Dr. White
Ship Harbour							Rev. R. A. Heath
Spring Hill		†15 17	‡6 00	40 16		61 33	Rev. W. C. Wilson
Stewiacke		‡3 00			2 33	5 33	Rev. J. E. Warner
St. Eleanor's, P. E. I.							Rev. C. F. Lowe
St. Margaret			‡3 59	9 82	6 05	19 46	Rev. Philip Brown
St. Mary's							Rev. R. Johnson
Summerside							Rev. C. F. Lowe
Sydney, C. B.	5 85			5 25		11 10	Ven. Archdeacon Smith
Sydney Mines, C. B.							Rev. R. D. Bambrick
Tangier	17 56			22 83	65 5 39	46 43	Rev. E. H. Ball
Tidnish							Rev. C. A. French
Truro	48 10	†44 00		22 55	12 31	126 96	Ven. Archdeacon Kaulbach
Weymouth	7 50				3 50	11 00	Rev. Rural Dean Filleul
Wilnot	40				18	58	Rev. G. B. Dodwell
Windsor		†1 00		180 50		181 50	Ven. Archdeacon Weston-Jones
Yarmouth				11 24		11 24	Rev. T. S. Cartwright
Horton				4 50		4 50	
Donations	10 00	†5 00 ‡1 00		10 00		26 00	
	484 82	289 64	168 96	822 45	207 91	1,973 78	

* London Society. † Algoma ‡ Indian Homes. § Shingwauk Home. ¶ Athabasca.
Contributions sent direct by Parishes to General Secretary are not included in above.

RETURNS FROM THE DIOCESE OF ONTARIO.

FROM MAY 1ST, 1893, TO APRIL 30TH, 1894

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Adolphustown	2 84	7 45		2 28	50		
Gosport							
Fredericksburg	16 41			4 65	2 25		
Union Church						36 38	Rev. R. S. Fornert
Almonte			5 75	5 00		10 75	Rev. G. J. Low
Ameliasburg, Carrying Place	1 83	71	80	62	41	4 37	Rev. J. W. Forster
Amherst Island		17 00					
St. James'							
Christ Church						17 00	Rev. Stearne Tighe
Arnprior							
Galetta							Rev. A. H. Coleman
Ashton	3 04						
Munster	3 50						
Prospect	2 75					9 29	Rev. W. Flening
Augusta, Maitland			84	1 81	1 16		
St. George's				69	63		
Lord's Mills				56	39	6 08	Rev. R. Lewis, R.D.
Barricfield	6 00			6 60	3 00	15 60	Rev. Prof. Worrell
Bath	4 93	10 00		11 64		26 57	Rev. E. H. M. Baker, R.D.
Beachburg							
Cobden							
Foresters							
Westmeath							Rev. Robert Orr
Bearbrook	5 09			2 00			
Railway							
Canaan							
Vars						7 00	Rev. D. T. Clayton
Belleville, St. Thomas'	20 84			21 38	15 51		
" Woman's Aux.	25 00			15 00	20 00		
" St. Paul's	2 75			2 50		122 98	Rev. Canon Burke
" Christ Church				20 00		20 00	Rev. S. Daw
" St. John's	4 40	9 00	6 20	3 45	3 90	26 95	Rev. D. F. Bogert
Bell's Corners					1 16		
Fallowfield							
Hazeldean							
Rathwell's						1 16	Rev. A. H. Whalley
Brockville, St. Peter's	49 31	10 00		25 00	20 40	104 71	Ven. Arch. Bedford Jones
" Trinity	4 81			11 29	6 97		
" " Woman's Aux.	5 00	10 00		5 00		43 07	Rev. J. H. Nimmo
" St. Paul's	31 03	1 00	60 00	32 65	*28 50		
" " Woman's Aux.	20 50	10 00		5 00		188 68	Rev. O. G. Dobbs
" Gen. Woman's Aux.		5 21				5 21	
Calabogie							Vacant
Camden East	7 90	5 49		2 44	3 00		
Yarker	95			2 06			
Newburg		3 51		1 05			
Napanee Mills				33		26 73	Rev. F. D. Woodcock
Carleton Place	19 07	10 00	25 00	14 11	6 21		
Beckworth (9th Line)							
" Woman's Auxiliary	6 00	13 00		55 86		149 25	Rev. A. Elliott
Catarqui			5 70	1 50		7 20	
Williamsville							Rev. A. W. Cooke
Clayton	2 00			1 00	2 82		
Innisville	2 00			70		5 52	Rev. John Osborne
Clarendon	1 50			2 60	2 25		
Ompah							
Plevna							
Ardoch							
Strathadden							
Fernleigh						6 35	Vacant
Cobden					*1 42		
Douglas							
Scotch Bush						1 42	Rev. J. A. Shaw.
Combermere							
Rockingham	3 35	5 00				8 35	Rev. James Robinson

* For London Society.

RETURNS FROM THE DIOCESE OF ONTARIO.

PARISHES.	Domestic Missions		Children's Offerings	Foreign Missions.	Missions to The Jews.	Totals	INCUMBENTS.
	General	Indian					
Cornwall	10 00	8 50		13 00		31 50	Rev. R. L. M. Houston, R.D.
Mountain Memorial Church	2 27	4 00	6 80	3 25	*2 60	18 02	Rev. S. G. Poole
Crysler				6 42		6 42	Vacant
Deseronto	6 44		2 00	5 00	4 00		
Woman's Aux.		4 00				21 44	Rev. T. Stanton, R.D.
Dungannon, L'Amable		50	2 55	1 50	66		Rev. Thomas Leech
Bancroft				2 26	1 76	9 23	
Edwardsburgh, Cardinal	3 59			4 65	6 30		
Shanley	50			1 00			
Limekiln	2 16			1 00		19 20	Rev. G. Metzler.
Eganville				2 40			
Lake Dore						2 40	Rev. C. A. F. Bliss, R.D.
Elizabethtown and Lyn							
New Dublin							Rev. G. W. G. Groulx, R.D.
Earnestown	1 00			2 25			
Thorpe	20						
Hawley	47					4 01	Rev. F. T. Dibb
Finch (Crysler)							
Fitzroy Harbor	1 13		1 22	5 00			
9th Line	1 17						
Torbolton	1 15					9 67	Rev. Edward Pick
Frankford	1 00		3 64	1 00	1 60		
Woman's Auxiliary	5 00					12 24	Rev. F. Codd.
Franktown	3 80			3 25	1 50		
St. Bede's	1 60			3 15			
Montague	3 00			3 60		19 90	Rev. R. B. Waterman
Gananoque		20 00				20 00	Rev. H. Auston
Gloucester							
Taylorsville							
Cowansville							
Woman's Auxiliary							Rev. George Bousfield
Hawkesbury	3 41						
Woman's Auxiliary						5 41	Rev. A. Phillips
Hillier	3 00			2 00		5 00	Rev. G. A. V. Rollin
Huntley (Christ Church)	2 26			2 35	1 00		
St. John's	1 83			2 00	1 36		
Carp	2 48			2 52	1 69	17 49	Rev. G. Scantlebury
Iroquois	11 05	2 81		8 35		22 21	Rev. T. J. Stiles
Kemptville	4 20			2 03	6 32		
Woman's Auxiliary	2 50	4 00	10 00	2 00			
Marlboro	1 30			1 30		34 25	Rev. C. P. Emery
Kingston, St. Georges	43 23	3 00	50 00	43 60	18 71		
" " Woman's Aux.	149 00	37 50		25 10	*1 70	374 14	Very Rev. Dean Smith
" " St. James'	31 17		33 49	34 06	*13 49		
" " Woman's Aux.	71 50	07 00		14 50	*13 00	278 21	Rev. J. K. McMorin
" " St. Paul's			20 00	12 00	6 50		
" " Woman's Aux.	27 85	15 00		3 50		85 15	Rev. W. B. Carey
" " All Saints'	7 24			3 07	3 50	14 20	Rev. R. W. Rayson
" " General				11 00		11 00	
" " Woman's Aux., gen'l.	41 50	6 50		15 00		63 00	
Kitley (Frankville)	1 50			1 20	70		
Reidans	1 13				87		
Dacks	1 93				1 30		
Easton's Corners	2 10			50	70	12 32	Rev. L. B. Stephenson.
Lanark	3 17			1 40	3 30		
Balderson	1 93			1 50			
Bathurst	1 23			70		13 23	Rev. S. D. Hague
Lansdowne Front	1 50						
Escott Yonge						1 50	Rev. C. J. Young
Lansdowne Rear							
Farmersville							
Delta							Rev. W. Wright
Leeds Rear							
Lyndhurst	3 75						
Seeley's Bay						4 75	Rev. W. Moore
Loughborough, Sydenham	1 26				*2 10		
Murvale							
Slack's School H.						3 36	Rev. W. J. Bate
Madoc							
Glen Lewis							

For London Society.

RETURNS FROM THE DIOCESE OF ONTARIO.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Queensboro'							Rev. W. W. Burton.
Manotick	1 00						
Osgoode	94						
Wellington							
Kars	1 75					4 50	Rev. J. P. Smitheman
March, St. John's	4 67			2 39			
St. Marys	8 19			6 28			
Dunrobin	4 49			5 74		31 76	Rev. W. H. Stiles
Marmora	2 75			2 30	3 00		
Rawdon	1 50			1 20	45	11 20	Rev. C. M. Harris
Marysburgh	1 56					1 56	Rev. John Fairburn
Mattawa	85				92		
Deux Rivières							
Lake Tallon						1 77	Rev. W. V. Daykin
Maynooth							
Moore							
Hybla							
Shields							
Merrickville	7 70			3 37	2 05		
Burritt's Rapids	2 06			2 06	*1 21	18 45	Rev. W. Roberts
Millbridge							
Glanmire							
Stoney							Vacant
Monteagle							
Morrisburgh	13 64			7 93	9 21		
" Woman's Auxiliary	3 50	11 08		5 00		50 36	Rev. G. S. Anderson
Mountain	6 52		1 27	3 30	3 25		
Inkerman							
Dixon's Corners	47				15		
S. Mountain						15 46	Rev. C. E. Sills
Napanee	6 51				5 49		
" Woman's Auxiliary		7 00				10 30	Rev. A. Jarvis
Navan	3 00		3 00		*2 00		
Cumberland							
Blackburn					1 50	9 50	Rev. J. F. Fraser
Nepean	1 26						
Merivale							
Hintonburg	42	5 14			*1 00	8 72	Rev. W. H. Green
Newboro'	10 00		5 25	14 00	1 20		
Portland							
Elgin						30 45	Rev. G. H. P. Groat
New Boyne	91		1 00	1 04	69		
Lombard	74			93	46		
Burgess				49		6 20	Rev. C. A. French
Newington				6 05	1 00		
Avonmore				2 53		6 58	Rev. R. J. Dumbrill
North Augusta	3 23		2 00	3 12			
Jelleby	2 34			1 50			
Garretton	1 30			3 16		16 65	Rev. J. Elliott
North Gower	1 93			2 50	1 00		
Pierce's	1 71				20	7 34	Rev. I. J. Christie
Marlboro'							
Osgoode	5 70			4 34			
Russell							
Metcalfe							
Greely						10 24	Rev. Charles B. Clarke
Osnabruch	1 36		2 33				
Moulinette	5 75						
Wales	11 18	13 50				34 12	Rev. R. W. Samwell
Ottawa, Christ Church	32 15		85 00	29 05	10 30	156 50	Ven. Archdeacon Lauder
" St. Alban's	35 43			8 01	8 06	51 50	Rev. J. J. Bogert
" St. John's	21 01		10 64	24 96	5 00	61 61	Rev. H. Pollard
" St. George's	36 68	5 00		58 50		100 18	Rev. J. M. Snowden
" St. Bartholomew's	5 00			2 86	7 24	15 10	Rev. E. A. W. Hannington
" St. Margaret's	50			1 00	1 00		
" " Wom. Aux.	4 47			2 00		8 97	
" St. Luke's	2 40			2 00	*7 14	11 54	Rev. T. Garrett
" Holy Trinity			5 80	1 39	1 50	8 99	Rev. T. Bayley
" St. Barnabas	3 96			3 48	2 72	10 16	
" Grace Church	19 05			20 25		39 30	Rev. J. F. Gorman

*For London Society.

RETURNS FROM THE DIOCESE OF ONTARIO.

PARISHES.	Domestic Missions		Children's Offerings	Foreign Missions.	Missions to The Jews	Totals.	INCUMBENTS.
	General	Indian.					
Ortwa, Rochester W.A.							
" Stewarton							
" General							
" Woman's Auxiliary	111 25	100 00		00 20		337 45	
Oxford Mills	3 00			1 20	1 02		
Actons				1 00			
Oxford Station				1 00		7 31	Rev. J. W. Forsythe
Puckenhau	1 30		3 31	0 11	2 54		
Antrim						10 32	Rev. R. N. Jones
Patham					40		
Olden St. John's							
Arden							*40 Rev. J. B. Pyke
Pembroke	12 00		18 00	10 00	8 25		
" Woman's Auxiliary	45 00	2 00		23 00		118 25	Rev. W. A. Rea'd
Perth	10 60	10 60	13 10	53 20		92 50	Rev. W. J. Mucklestone
Petawawa							Vacant
Picton	12 00		14 40	10 00	8 40		
" Woman's Auxiliary	1 25	10 05				62 10	Rev. F. Loucks, R.D.
Pittsburgh	2 20						
Stormington							
S. Lake						2 20	Rev. E. Scammell
Plantagenet							
Alfred							
Caledonia							Rev. I. W. Squire
Portsmouth	24 00			22 00	10 00		
" Woman's Aux	5 00	8 00		2 00		70 00	Rev. F. W. Dobbs
Port Elmsley	1 35					1 35	
Prescott	0 53		1 54	17 00	15 31		
" Woman's Auxiliary	5 00	22 50		10 00		83 88	Rev. W. Lewin
Renfrew	8 44	2 75				11 10	Rev. W. M. H. Quartermaine
Richmond	1 48			5 00			Rev. C. Saddington
Rathwells	1 52					10 00	
Roslin				84			
Thomasburgh				1 05			
Moneymore						1 80	Rev. John Fisher
Selly				41			
Salmon River							
Kingsford				32		73	Rev. R. Atkinson
Shannonville	1 00		45			2 05	Rev. T. Godden
Sharbot Lake				3 08	5 00		
Oso, Christ's Church							
" St. Paul's							
Maberley						5 68	Rev. C. J. Hutton
Smith's Falls				8 04	8 05	16 60	Rev. A. C. Nesbitt, R.D.
Stafford, St. Stephen's	3 04			2 08			
St. Thomas	1 00			1 00			
St. Patrick's	1 8			1 32		11 08	Rev. C. O. Carson
Stirling, St. John's	6						
Rawdon						66	Vacant
Tamworth	3 35			5 12			
Marlbank							
Clareview						8 47	Rev. J. R. Serson
Trenton		3 35		4 00	3 75	11 10	Rev. F. W. Armstrong
Tweed	3 60				1 21	4 21	Rev. T. C. Lewis
Tyendinaga							
All Saints							Rev. G. A. Anderson
Westport							
Formoy							Rev. J. W. Jones
Wellington				1 00	40		
Gerowgore				1 00	16	3 00	
" Woman's Aux. Diocesan							Rev. H. Blackstock
Williamsburg	1 73			1 07	1 00		
Aultsville	7 30			1 00	1 00		
Gallingertown	1 20			2 00		16 30	Rev. M. G. Poole
Winchester	2 85			4 05		6 00	
Chesterville							Rev. Frederick Newham
Wolfe Island, Trinity Church	5 00			3 60			
Christ Church						9 20	Rev. W. T. Lipton.
	1,297 01	560 45	404 47	1,006 44	301 06	3,630 33	

*For Lord's Society.

RETURNS FROM THE DIOCESE OF QUEBEC.

PARISHES	Domestic Missions		Children's Offerings	Foreign Missions	Missions to The Jews	Totals	INCUMBENTS.
	General	Indian					
New Rockland	79						
The Ridges	35				06	3 40	Rev. W. J. Curran.
Milby	1 49		24		*1 20		
Johnville	1 00						
Sandhill	65				00	5 24	Rev. B. G. Wilkinson
New Carlisle	7 32		1 00	0 22	*4 38		
Paspebiac	5 45		1 03	7 41	*2 06	32 84	Rev. F. B. Husband.
New Liverpool	20 55			26 08	*5 82	52 45	Rev. I. M. Thompson
Newport							Vacant
Nicolet	2 00			2 00			
Louiseville	1 00			1 00		6 00	Rev. T. L. Ball.
Portneuf	1 04			2 05	2 30		
Haleboro						6 20	Rev. C. B. Washer.
Peninsula	2 11			5 85			
Little Gaspé	1 02			3 35		12 33	Rev. N. M. Bayne.
Quebec Cathedral	38 46			60 28	*20 00	118 74	Very Rev. Dean Norman, D.D.
St. Matthew's	417 51			332 00	*51 02	\$61 43	Rev. L. W. Williams.
St. Michael's	207 51			514 12	*10 37	732 00	Rev. Canon A. A. Von Iffland.
St. Peter's	17 00		12 00	7 00	*3 65	27 65	Rev. A. J. Balfour.
St. Paul's	8 40			13 00		21 40	Rev. Canon T. Richardson.
Quebec Holy Trinity	5 00			42 00		47 00	Rev. W. T. Noble.
Richmond	17 20			5 32	*2 85	25 37	Rev. J. Hepburn.
R. du Loup (now) Fraserville	3 11			3 05	*2 70	8 86	Rev. G. G. Nicolls.
Sandy Beach, Gaspé	5 72			8 52	*2 06	17 20	Rev. G. T. Harding.
St. George, St. Peter's	1 41				*05		
Cumberland Mills	1 72						
Cranbourne	86					4 64	Rev. F. Rudi.
Scotstown				1 50			
Lingwick	1 01			07			
Canterbury	50			1 10			
Lake Megantic	75					5 53	Rev. H. A. Brooke.
Sherbrooke, St. Peter's	175 02		22 06	38 47	*38 80		
Church of the Advent	2 39			1 76	*87	257 31	Rev. Canon G. Thorneloe.
Shigawake	3 10			1 86	*1 50		
Port Daniel	1 49			1 29	*1 51		
Anse aux Gascons	1 49				*2 08		
Newport				2 85		17 17	Rev. R. J. Fothergill.
Stanstead	2 61			3 57	*2 12		
Bebe-Plam	1 41			1 46		11 17	Rev. W. T. Forsyth.
Stonham							
Three Rivers				2 00		2 00	Rev. H. C. Stuart.
Valcartier	1 00			43		1 43	Rev. S. Kiopel.
Waterville	5 00		3 00	1 30			
Capelon	1 15			1 72	*1 00		
North Hatley	01			92	*50	12 24	Rev. E. W. King.
Grosse Isle (Quarantine Station)	2 55					2 55	Rev. K. W. Colston.
Woman's Auxiliary	724 43			281 08		1,005 61	Mrs. M. B. Irvine, Treasurer.
Lord Bishop of Quebec				50 00		50 00	
	1,931 08		145 10	1,669 58	205 22	3,800 78	

1 For Parochial Mission to the Jews.
* Included in the Domestic Column.

RETURNS FROM THE DIOCESE OF TORONTO.

FROM MAY 1ST, 1893, TO APRIL 30TH, 1894.

PARISHES	Domestic Missions		Children's Offerings	Foreign Missions	Missions to The Jews	Totals	INCUMBENTS.
	General	Indian					
Albion				2 06	\$1	2 87	
Caledon East	1 36		50			1 36	
Campbell's Cross	50			00		1 19	
Sandhill	1 57		15	1 25		2 82	Rev. H. V. Thompson
Allandale	1 42			1 55		2 97	
Minesing	41					41	Rev. J. K. Godden.
Midhurst	2 00			1 70		3 70	
Alliston	0 55			11 85	2 78	20 98	
West Essa							Rev. W. E. Carroll.
Apsley, St. George	23				1 61	1 84	

RETURNS FROM THE DIOCESE OF TORONTO.

PARISHES	Domestic Missions.		Children's Offerings	Foreign Missions	Missions. to The Jews	Totals.	R.CUMBERS.
	General	Indian.					
Chandos, St. Stephen	42					42	
" East							
Eel Lake							Rev. Canon Harding.
S. Burleigh, Holy Trinity				3 37		3 37	
Ashburnham	8 44			4 50	4 09	16 94	Rev. H. Symonds.
Atherley	8 00					8 00	
Longford							Vacant.
Aurora	63 50			6 40	2 25	72 21	
Oakridges	5 30			1 30	75	7 41	Rev. E. H. Mussen.
Barrie	17 03			6 50	5 00	29 13	Rev. Canon Remer.
Batteau	2 48			1 57		4 05	
Duntroon	2 50			2 66	40	5 56	
Singhampton	1 38			07	60	2 05	Rev. John Lindsay.
Beeton	6 45			2 15	1 85	10 45	
Tottenham	1 45					1 45	Rev. W. E. White.
Belmont							
Birdsall							
Havelock							Vacant.
Berkeley, Norway							Rev. C. Ruttan.
Chester	2 70			2 32	4 22	9 24	Rev. R. Ashcroft.
York Station, St. Saviour	2 25			1 02		3 27	Rev. W. Creswick
Bobcaygeon	4 00			9 60	1 00	14 60	
Dunford	2 00			1 91	50	4 41	
Verulam, St. Alban				1 30		1 30	
" St. Peter							
Davitt's Schoolhouse							Rev. W. J. Creighton.
Bolton	13 45			1 00		14 45	
Palgrave	60			75		1 35	Rev. F. W. Kennedy.
Bradford	3 00			3 00	1 25	7 25	
Midleton							
Coulson's				3 00		3 00	Rev. E. Chlcott.
Brampton	11 00			11 94	5 41	28 35	Rev. W. Walsh.
Brighton	1 12				1 00	2 12	
English Settlement							
Hollands							Rev. A. G. E. Westmacott.
Brooklin	6 23		96	41	1 00	7 64	
Columbus	1 45			40		1 85	
Ashburn	52					52	Rev. J. H. Harris.
Cameron				2 00	61	2 61	
Cambay				1 69	1 85	3 54	Rev. C. C. Smith.
Cannington	7 00		3 00	1 75	1 20	9 95	
Beaverton				1 75	80	2 55	Rev. G. A. Rix.
Cardiff and Monmouth							
Cheddar	50					50	
Madill Settlement	35					35	
Deer Lake	35					35	
Steep Settlement							
Essonville	1 30					1 30	Rev. H. T. Bourne.
Cartwright	5 45				2 82	8 27	Rev. John Creighton.
Burketon							
Cavan							
Millbrook, St. Thomas	67 36			28 31	3 00	98 67	
" Trinity	1 60			1 53	60	3 73	
Baillieboro	15 82			5 25	1 50	22 57	
Ida	6 17			2 00	75	8 92	Ven. Archdeacon Allen.
Clairville				1 30	1 00	2 30	Vacant.
Clarke (Newcastle)	11 65			17 90	5 00	34 55	
Orono	1 50				1 00	2 50	Rev. Canon Brent.
Coboconk	50			50	2 00	3 00	
Victoria Road	48			25		73	
Head Lake	50			25		75	
Rosedale							
Norland							Rev. A. B. Chafee.
Cobourg	139 61			162 08	15 25	317 54	Rev. Canon Spragge.
Colborne	10 30			7 90		18 20	Rev. G. H. Webb.
Coldwater, St. Matthias	5 00			2 80		7 80	
Wauhaushene	2 00					2 00	
Matchedash	3 00					3 00	
North River Schoolhouse							
Cross							Rev. J. H. Sheppard.
Collingswood	143 41			80 31	42 85	266 57	Rev. L. H. Kirkby.
Cookstown	2 00			3 50	1 75	7 25	
Pinkerton	1 20			1 50		2 70	Rev. G. Scott.

RETURNS FROM THE DIOCESE OF TORONTO.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals	INCUMBENTS.
	General.	Indian.					
Mono Mills, St. John's	1 04			1 50		2 54	
Connor	1 85					1 85	
Mono, St. Paul's	1 90			1 20		3 10	
Caledon Schoolhouse	1 52					1 52	
Mono, St. John's	1 71			75		2 46	
Hockley	65			1 07		1 72	Rev. A. C. Watt.
Mulmur	19 83		4 27	6 82	3 00	29 65	
Adjala	9 98		3 73	2 67	60	13 25	
Everett	12 82		4 75	5 03	50	18 35	Rev. F. J. Lynch.
Mulmur West, Whitfield	1 40		11 59	1 75		14 74	
Honeywood	2 73			1 39	21	4 33	
Primrose, Elba							
Horning's Mills	19 37			6 60	1 00	27 03	Rev. W. E. Carroll.
Newmarket	6 57			1 15		7 72	Rev. Canon Farncomb.
North Essa, Ivy	1 73					1 73	
Thornton							
Ballynascum							Vacant.
North Orillia, Price's Corners	26 30			13 95	37 30	77 61	
Medonte	2 55			1 30		3 85	
Warminster							Rev. John Jones.
Norwood	5 25			2 09	2 83	10 17	
Westwood	1 89			2 83	30	5 02	Rev. John Gibson.
Orillia	67 45			97 63	13 27	178 35	Rev. Canon Greene.
Oshawa	6 93			5 37		12 30	Rev. J. H. Talbot.
Otonabee				4 28		4 28	
Allandale				1 00		1 00	Rev. C. W. Hedley.
Penetanguishene, St. James'					2 24	2 24	
" All Saints'	4 81				3 53	8 34	
La Fontaine							Rev. G. M. Kingston.
Perrytown	2 00			75		2 75	
Elizabethville				25		25	Rev. R. A. Rooney.
Peterborough	90 72		50 81	55 74	10 78	157 24	
" St. John's Mission	10 49			6 56		17 05	Rev. J. C. Davidson
Pickering, Duffin's Creek	70					70	
Port Whitby							
Greenwood							Vacant.
Port Hope, St. John's	181 00			190 78	26 37	398 15	Rev. E. Daniel.
" St. Mark's	5 15			2 00	2 08	9 23	Rev. J. S. Baker.
Port Perry	9 75		6 24	2 80	2 58	15 13	Rev. Joseph Fletcher.
Scarborough				2 83	1 70	4 53	
West Hill	1 00			2 00	61	3 61	
L'Anaroux	2 34			1 17		3 51	
Wexford	1 03					1 03	Rev. T. Walker.
Seymour & Percy, Campbellford	10 43		11 23		4 44	23 87	
Warkworth							Rev. W. E. Cooper.
Shanty Bay	5 30			15 00	4 00	24 30	
East Oro	92			82	56	2 30	
Craighurst					70	70	
Crown Hill				55	88	1 43	Rev. J. E. Cooper.
Stayner	2 29			1 42	2 09	5 80	
Sunnidale				1 51		1 51	Rev. F. Robertson.
Streetsville	5 00			2 67	2 31	9 98	
Churchville							Rev. O. T. B. Croft.
Sunderland							
West Brock							
Udora							
Tecumseth	1 72		5 75	1 02		2 74	
Bond Head	7 83			2 03	1 00	10 86	Rev. Rural Dean Ball.
Thornhill	6 25		1 00	1 00		7 25	
Richmond Hill							Rev. W. W. Bates.
Toronto, St. Alban's Cathedral.					14 15	14 15	Rev. A. U. De Pencier.
" St. James'	1103 7		98 22	112 18		1215 45	Rev. Canon DuMoulin.
" St. Paul's	297 70			305 01	53 36	656 07	Rev. T. C. DesBarres.
" Trinity East	197 77		146 85	112 06	12 32	322 15	Rev. A. Sanson.
" St. George's	211 61		10 00	73 00	32 10	316 71	Rev. Canon Cayley.
" Holy Trinity	169 95		17 90	47 77	7 85	225 57	Rev. John Pearson.
" St. John's	71 30		30 86	12 50	19 11	102 97	Rev. A. Williams.
" St. Stephen's	131 07			32 78	30 74	194 59	Rev. A. J. Broughall.
" St. Anne's	9 85		3 68	5 33	2 67	17 85	Rev. J. McLean Ballard.
" St. Olave's, Swansea							
" Humber Mission.				1 00		1 00	Rev. H. Softley.
" St. Peter's	842 50			623 24	46 02	1,511 76	Ven. Archdeacon Boddy.

RETURNS FROM THE DIOCESE OF TORONTO.

PARISHES	Domestic Missions.		Children's Offerings	Foreign Missions	Missions to The Jews	Totals	INCUMBENTS.
	General	Indian.					
Toronto St. Luke's	70 70			13 00	6 00	89 70	Rev. John Langtry.
" Ch. of the Redeemer	188 38			132 70	26 15	347 23	Rev. Rural Dean Jones.
" All Saints	352 22		77 00	70 00	23 80	446 02	Rev. A. H. Baldwin.
" St. Matthias	4 01					4 91	Rev. R. Harrison.
" St. Thomas	265 02			28 01		293 03	Rev. I. C. Roper.
" St. Barnabas	7 83		4 83		2 80	10 63	Rev. W. H. Clark.
" Grace Church							Rev. J. P. Lewis
" St. Bartholomew	8 50			2 00	2 30	12 80	Rev. G. I. Taylor.
" St. Matthew's	2 02				3 87	5 89	Rev. J. Scott Howard.
" St. Philip's	181 70		57 25	136 07		317 77	Rev. Dr. Sweeney.
" Ch. of the Ascension	341 71		30 00	92 63	23 90	458 24	Rev. H. G. Baldwin.
" St. Simon's	393 10		5 30	63 63	141 58	568 54	Rev. T. C. Street Macklem
" St. Mark's	144 04		56 89		11 92	156 56	Rev. C. L. Ingles.
" Epiphany	225 02		69 00	143 48	9 25	378 65	Rev. B. Bryan.
" Dovercourt	26 67		9 46	8 62	1 75	37 04	Rev. A. Hart.
" St. Margaret's	34 08			58 00		92 08	Rev. R. J. Moore.
" St. Mary Magdalene's	2 15			1 15	2 50	5 80	Rev. C. B. Darling.
" St. Clement's							Rev. Ino Ushorne.
" St. Martin's	9 75			51	1 55	11 81	Rev. R. Seaborn.
" Ch. of the Messiah	5 32		5 32	1 57		6 89	Rev. John Gillespie.
" St. Cyprian	2 75			5 16	5 37	13 28	Rev. C. H. Shortt.
" Trinity University	28 34			21 63		49 97	Rev. Provost Body.
" Wycliffe College	90 00			340 35		430 35	Rev. Principal Sheraton.
Trinity College School				15 48	30 00	45 48	Rev. Dr. Bethune.
Tullamore	4 85		2 37	1 69	1 69	7 63	
Castlemore	5 23		2 42	1 82	1 30	8 55	
Grahamsville							
Edmonton				70	55	1 25	
Clairville							Rev. G. B. Morley.
Uxbridge	7 89				2 95	10 84	Rev. A. I. Reid.
West Mono, Herald Angels	2 49		1 70	81	70	4 00	
Elder	71					71	
Camilla	39			45		84	
Mono, St. George's	45			40	30	1 15	
Mono Centre, St. Luke's	24					24	Vacant.
Toronto Junction, St. Mark's	1 36				2 61	3 97	Rev. C. E. Thomson.
Weston, St. John's	10 77		3 52		3 30	14 07	
Toronto Junction, St. John's	1 72			7 90	3 58	13 20	Rev. R. P. McKim.
Whitby	10 07			1 42		11 49	Rev. A. J. Fidler.
Woodbridge	1 85		1 00	80		2 65	
Vaughan							
Kleinburg	45			40		85	
King							Rev. Rural Dean Swallow
York Mills	37 38			4 90	3 68	45 96	
Eglington	3 06			3 00	3 60	9 66	
Newtonbrook							
Fairbanks					2 50	2 50	Rev. Canon H. B. Osler
York Tp., Deer Park, Christ Ch.	60 73			18 50	7 45	86 68	Rev. T. W. Paterson
Toronto Diocese for Bishop of Algoma's Stipend	1,000 00					1,000 00	
Miscellaneous donations	121 54			282 20		403 74	
	\$,935 18		770 60	\$,852 88	\$68 12	1,3706 28	

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